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The Missionary survey

THE MISSIONARY SURVEY

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**THE SECOND WEEK IN MAY HAS BEEN SET ASIDE AS SURVEY
WEEK—BUT WHAT ABOUT THOSE SUBSCRIPTIONS
THAT EXPIRE IN MARCH?**

HERE ARE THE PLANS—READ THEM CAREFULLY.

FIRST: If you have been making your canvass in March heretofore, following the old plan of the General Assembly, it will be agreeable with us for you to make it during March of this year if you wish to do so. If you do this, follow one of the following plans:

(a) Collect 75 cents for one year's subscription.

or

(b) If you prefer to get in line with the new schedule set by the General Assembly and have your subscriptions expire in June of next year so as to make your canvass in May in the future, collect 85 cents from each subscriber (75 cents for one year's subscription and five cents for each of the two intervening issues).

SECOND: If it seems wise to defer your campaign until May, collect at that time five cents per month for all subscriptions ending before May. To illustrate—a subscription ends with March: collect five cents for the months of April and May, or a total of eighty-five cents, so all the names next year will start with June.

In getting subscribers, please do not overlook the men. The **SURVEY** contains much material that they should read if they wish to be informed about the work of our Assembly.

Try and put your Church on the Honor Roll this year by securing at least one subscriber to every five members—or better still, a **SURVEY** in every home! Sample copies and leaflets sent free on request.

If you want a Survey Honor Roll Chart, we will be glad to send it to you on request. Complete instructions for use come with same. This should help you in getting new subscribers.

HONOR ROLL

Harlingen, Texas.

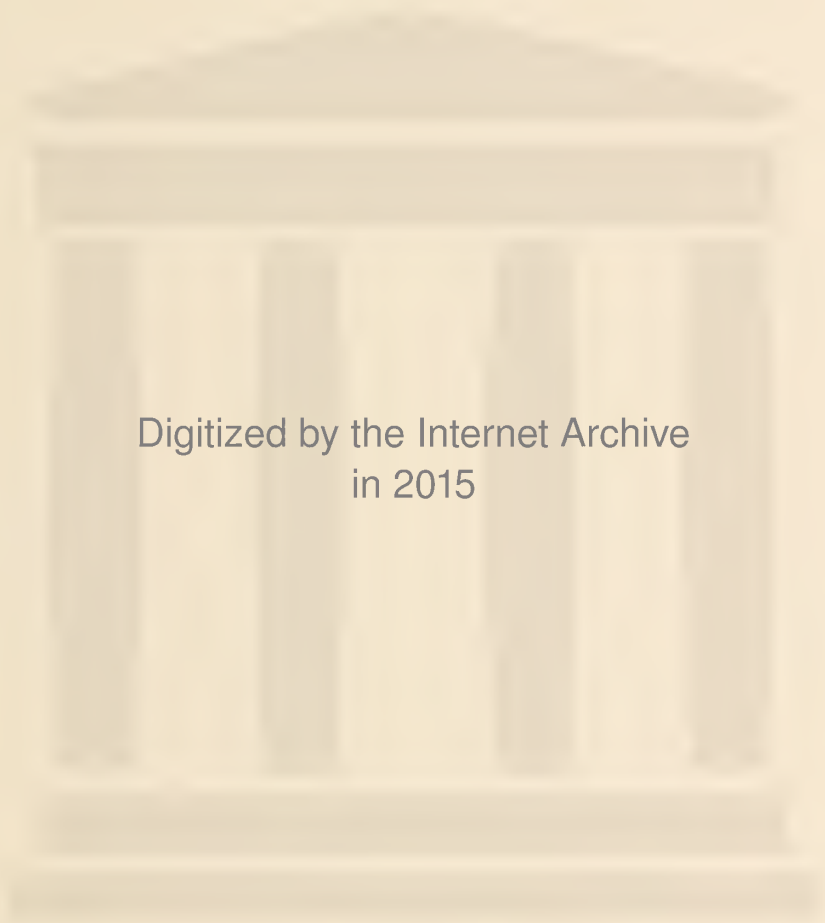
Napolean Avenue Church, New Orleans, La.

Graham, Texas.

The **SURVEY** in every home in our church, and a few copies to give to strangers.—*West Avenue Church, Gastonia, N. C.*

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PAGE OF PRAYER

PRAY THROUGH IT

We know a Christian who makes each issue of the Survey a kind of prayer book, and literally prays through it. While enjoying all of its contents as a source of information and missionary education, the reading does not end there. The name of each missionary is made a subject of intercession; the special needs brought out by the narrative of missionary labors and often of trials and difficulties, suggests definite petitions to be offered both for the missionary and for the native Christians.

In our prayer page we always give some suggestions along this line, both objects of petition and subjects of thanksgiving. But these are mere suggestions. What we have described above is comprehensive and touches every aspect of the home and foreign field as these pass before the mind in the pages of the Survey. In a year's time almost every field tells its story, and we become acquainted not only with the missionaries themselves, but with the native Christians and even the unevangelized heathen. And each page of every issue may be looked upon as a call for effectual fervent prayer.

Who will join this blessed ministry of intercession? Think of what it would mean if every one of the 30 to 40 thousand readers of the Survey were banded together in a league of prayer which centered definitely and continuously upon the work of the Lord presented in these pages!

We Pray Thee:

That it may be possible for the Student Volunteers to the foreign fields to enter that service as soon as they are prepared to go. (Page 166.)

For a continuation of the revival in Soochow. (Page 188.)

That it may be possible to establish in Texas a Training School for Mexican Girls. (Page 206.)

For the additional \$1,000 subscriptions for Texas-Mexican equipment needs. (Page 211.)

For the Ministerial Relief Fund. (Page 223.)

That we may be as willing givers as was "Charley" and "Jennie." (Page 224.)

We Thank Thee:

For that "untrained" girl, reached by S. S. worker, who is willing to give her best to the Mountain schools (Page 174.)

and

For that class of girls who are making it possible for her to be trained for work. (Page 174.)

For the graduates of the Seminary in Mexico City, who are now "sowing the seed" over the country. (Page 179.)

For the new church building at Sao Sebastiao do Parasio. (Page 183.)

For the Christian Endeavor among the Mexicans of Texas. (Page 208.)

WORLD NOTES

THE GOSPEL NEWS IN SPAIN

THE report of the Spanish Gospel Mission shows the need for prayer and workers. There are about forty-five native workers, and forty male missionaries of all denominations, of whom twenty-nine are Brethren. If the forty were evenly distributed there would be one to each 500,000 inhabitants. But they are not evenly distributed.

In the district of the Spanish Gospel Mission there is one worker to perhaps 3,000,000, and they are the only Christian workers there, but over one hundred have been saved in one place. Spain, with a population of 20,000,000 people, is living and dying without the Gospel.—*The Evangelical Christian*.

INCREASE IN THEOLOGICAL STUDENTS

THE *Christian Register*, of Boston, has been looking into the attendance at our theological seminaries and is surprised to find a normal increase since the beginning of the war. It gathered statistics from thirteen leading institutions in the Baptist, Congregational, Episcopalian, Methodist and Presbyterian Churches and found that the total attendance at these institutions in 1914 was 1,299 and in 1921, 1,506, an increase of 15.6 per cent. The ministry is still appealing to our young men, and they are coming in normal if not sufficient numbers to keep the ranks full and make some advance.—*Exchange*.

IN THE PHILIPPINES

THE longest petition ever presented to the Governor General of the Philippine Islands was presented a few weeks ago by the wom-

en. Among the signers were teachers, club women, nurses, women variously identified with civic betterment work, and women in the humblest spheres of life. The petition asked that juvenile courts be established, that English be made the official language of the island, and that the cockpit be abolished.—*The Christian Statesman*.

THE BIBLE IN GREECE

KING ALEXANDER, of Greece, who died, October, 1920, probably did less for his people politically than did his father and grandfather, but it was during his reign that the New Testament in modern Greek was allowed entrance into Greece. This has been a forbidden book, and only a few copies have been smuggled in by Greeks returning from the United States. An eagerness for the forbidden book has developed, and although the constitution forbidding Scripture circulation still stands, thousands of copies have been sold in Athens and groups for Bible study formed.—*Christian Advocate*.

A BIBLE FROM RHEIMS

SO MUCH has been said about the destruction of the Cathedral of Rheims during the World War that Americans have not been aware of the destruction of other churches there. Through the visit of Marshal Foch to this country light was thrown upon a matter of special interest to Protestants. The General brought to this country and presented to the Federal Council of the Churches of Christ in America the Bible that was used in the Protestant Church in Rheims. The church was completely destroyed, and the Bible is torn and shot through.

Marshall Foch is a Roman Catholic, but he made a speech in presenting the torn and damaged Bible, expressing the genuine appreciation both of the assistance of the American Protestants to their fellow churchmen in France and of their common devotion to the welfare of humanity.—*Christian Advocate*.

A FRENCH BIBLE INSTITUTE

THE Institute Biblique, a French Protestant Bible Institute, was opened in October at Nogent-sur-Marne, France. It is to teach the whole Bible to their converts from France and Belgium, and will stand like an oasis in a desert in a country sadly rampant with religious rationalism.

The family life of the Institute enshrines the noblest traditions of the Huguenot home.—*The Evangelical Christian*.

STUDENTS IN COLLEGE

AN ARMY of young men and women are in our colleges and universities this year.

In the seventy-five largest colleges and universities there is a total enrollment of 197,081 students. Of these, 57,000 are women.

The increase in enrollment of this year over last is striking. There are 14,000 more students enrolled this year than last, of whom 4,000 are women.

The institution having the largest enrollment is the University of California, which reports 10,466 students. Next to California is Columbia University where there are 9,652 students.

The above figures do not include summer schools, evening or extension students.—*The Spirit of Missions*.

CHRISTIANITY IN JAPAN

NINETY three years ago there was held in Brookline, Mass., a prayer meeting, invoking the assistance of the Great Being to let Japan, then a hermit nation enjoying

arcadian peace, see the wisdom of opening her door to America and general foreign intercourses. A sum of \$600 was collected at this and other similar meetings, and the money was sent to the American Mission Board for the purpose of launching a Christian movement in Japan.

Today Japan has 200,000 members of the Protestant church, as well as Christian adherents numbering more than a million.

The American Bible Society at Tokyo can never print enough Bibles to meet the ever increasing demand.

There is no doubt that Christianity has already spread its roots wide and deep in Japanese soil. The Japanese newspapers, magazines, and fiction of today bear testimony to this statement. The prevailing popular conception of mankind and humanity, and of liberty, equality and fraternity, may be directly or indirectly traced to Christianity.

Iyesato Tokugawa of the Japanese Delegation at the conference on Limitation of Armament. Excerpts from a signed article secured from Mr. Tokugawa by the eFederal council of churches of Chdist in America.

In an address recently made in Richmond on World Prohibition Hon. E. H. Cherrington made the following interesting statement: In a cemetery somewhere in northern France, where at one time the front trenches of the British army were held against the Germans, there are buried 20,000 Hindus. They were a part of the allied forces who met the onset of the Germans at that point, and gave their lives to stop the invader. The significant fact is that they were Buddhists, Brahmins and Mohammedans, men of alien and heathen beliefs, yet who died to save Christian civilization from the Hun; and now they rest under 20,000 crosses, each the symbol of the sacrifice of Him, "Who would have all men to be saved and to come to the knowledge of the truth."

EDITORIAL

HOW SHALL WE PREACH EXCEPT WE BE SENT?

In the last issue of the Survey, the Executive Committee of Foreign Missions gave a report of the action necessary for that Committee to take, in view of the present financial situation. It was stated that from the present outlook, the indebtedness of last year amounting to \$242,000 will climb to \$400,000 by April 1st of this year. In view of this situation, The Committee, among other things, has felt obligated to take the following action: "Until there is a radical improvement in our financial condition, no new missionaries will be sent to any field, no matter how urgent the need, except such physicians and nurses as are imperatively needed." Our student volunteers, and especially those who are planning to go to the foreign field this year, have felt this very keenly. They are at a loss to know what to do. We are glad to publish the following appeal made by the student volunteers at Union Theological Seminary, Richmond, which no doubt voices the sentiment of the volunteers at our other seminaries and at the Assembly's Training School.

THE voice of God sounds clear, "Whom shall I send, and who will go for us?" Do you know that there are now thirty-four volunteers for the foreign field at Union Theological Seminary, several of whom hope to go out this coming summer? To us who have spent many years looking forward to preaching the Gospel in heathen lands, the present financial crisis comes as a shock.

Never before has the door been open wider for the evangelization of the thirty-three million heathen who are dependent upon our Church for the message of salvation. Never before have so many of our young people offered their lives to carry this message. Shall we continue recruiting volunteers among our Sunday Schools, or have we already too many prospective applicants? Only the Church can answer.

What shall we, who are hoping to go out this summer, do? Do you expect us to remain here in uncertainty for an indefinite time? Do you wish us to give up our purpose of going, or do you wish us to apply to some other

mission board for appointment? With us this is a serious and pressing question.

We appeal to you, O our Church; tell us what you would have us do. Just as we are about to pass through the open door, the way seems blocked. We are looking to God in prayer as never before, and it is through the Church that the answer will have to come.

Signed:

J. E. Bear,	F. E. Manning,
G. C. Bellingrath,	R. E. McClure,
B. C. Boney,	E. S. McGavock,
P. B. Buckles,	L. A. McMurray,
R. W. Cousar,	L. W. Moore,
A. R. Craig,	B. C. Moore,
R. R. Craig,	C. H. Patterson,
B. A. Cumming,	C. H. Pritchard,
Jonathan Edwards,	D. W. Roberts,
H. B. Fraser,	L. B. Schenck,
Wm. J. Flint,	D. C. Shaw,
E. H. Hamilton,	C. G. Smith,
W. H. Harrell,	M. A. Tremaine,
S. L. Hunter,	G. R. Womeldorf,
E. S. King,	E. A. Woods,
J. A. Lacy,	J. R. Woods,
H. V. Lofquist,	C. W. Worth.

HOME MISSIONS COUNCIL HOLDS ANNUAL MEETING

THE fifteenth annual meeting of the Home Missions Council held jointly with the Council of Women for Home Missions, New York, January 8-11, emphasized as never before the advance being made in comity and co-operation by the denominational Home Mission Boards in the United States and Canada.

The number of constituent Boards of the Home Mission Council was raised to 43 representing 24 denominations, by the admission of the Church Extension and Home Mission Society of the A. M. E. Church. Two hundred and fifty delegates, composed of executive and staff officers, were present.

In reporting as Executive Secretary of the Home Mission Council, Dr. A. W. Anthony put the new conception of Home Missions succinctly when he said: "Our vision of the Home Mission task has become clearer as a geographical mission and less as a sectarian issue. We see entire communities much more clearly; we think of an entire city better than we did; we have entered upon programs and discovered in some of the simpler cases how they can be carried out for an entire State, and we come nearer to thinking in terms of the entire nation and of whole groups and races and classes than we ever did before."

The attitude of the Government officials who addressed the Councils manifested a new day in the type of men holding such positions. The Hon. Charles H. Burke, Commissioner of Indian Affairs, said: "Without the Church, without the missionaries, we cannot have civilization for the American Indian. Even in the Indian Reservation in the State of New York they are pagans."

Mr. Davis, Secretary of Labor, was scheduled for an address, but had to send a paper instead. He made a strong plea for Christian consideration for the rights of both the labor-

ing man and the capitalists who make big business possible.

Reports showed that there are 131 mission stations in Alaska with 171 missionaries maintained by ten denominations; that an increasing number of Boards are establishing departments of architecture; that the Every-Community Endeavor in Montana, which was put into operation in 1919, has proven eminently successful; that a series of eight conferences for Indian workers are planned for the coming year; that missionary work in the West Indies is producing unusual results as a fruit allocating responsibility; that co-operation with kindred organizations is adding to success; and that much of the material gathered in the rural surveys by the Inter-church World Movement is being salvaged and completed.

The progress made by the Committee on New Americans is most encouraging. Leaflets in foreign tongues have been printed. Racial studies are now on the press. A catalogue of all foreign language publications in the United States has been prepared. Foreign language publications are merging their interests so as to have only one for each language. Co-operation is making possible better work at Ellis Island, with a committee representing 32 denominations, a kindergarten and day nursery, a guide service for immigrants, Christmas and Thanksgiving celebrations, maintenance of general supply closets and a room for distributing clothes to needy immigrants and poorly clad babies, and better arrangements for religious services.

The following officers were elected by the Home Missions Council: President, Dr. Charles L. Thompson, New York; Vice-Presidents, Dr. David D. Forsyth, Philadelphia, Dr. S. Leslie Morris, Atlanta, Dr. Charles E. Schaeffer, Philadelphia, Dr. Abraham E. Cory, New York, Dr. J. B. Markard,

Springfield, Ohio, and Dr. R. L. Russell, Nashville; Executive Secretary, Dr. Alfred Williams Anthony, New York; Associate Secretary, Rev. Rod-

ney W. Roundy, New York; Recording Secretary, Dr. Ralph Welles Keller, Chicago; Treasurer, Mr. Samuel Bryant, New York.

A DANGEROUS "ISM"

S. L. MORRIS.

Spiritism and the Fallen Angels. By James M. Gray, D. D., Revell & Co. Can the Dead Communicate with the Living? By I. M. Halderman, D. D., Revell & Co.

THE most dangerous thing in the world is counterfeit. The more perfect the resemblance the more dangerous is the counterfeit bill. Agnosticism and Evolution are not so dangerous as Christian Science, Mormonism and Spiritualism. The latter are the Devil's counterfeits of God's coin. Jannes and Jambres—Egyptian magicians—successfully "withstood Moses," because they imitated his miracles—"did so with their enchantments." In like manner Christian Scientists have imitated the miracles of Christ—"did so with their enchantments." Spiritualists have imitated the "revelation" of "Holy men of God"—"did so with their enchantments."

The fearful facilities of the world war, causing agonizing mothers to cry out for some message from their dead sons, and the great names of Sir Oliver Lodge and A. Conan Doyle, as its sponsors, have given a new impulse to Spiritism—a revival of the necromancy so bitterly condemned in the Bible as the arts of those "that peep and that mutter."

The brief, concise treatises of Dr. Gray of the Moody Bible School and Dr. Halderman of New York, are most timely as antidotes for this modern delusion of Satan, inducing multitudes to "believe a lie." Dr. Gray follows closely the line of treatment suggested

forty years ago by Pember of England in "Earth's Earliest ages," but in briefer and more popular form.

Every treatment of the phenomena of Spiritualism must undertake to account for these "manifestations," "Seances," etc.

1. The first explanation charges fraud, pure and simple—only this and nothing more. Friends and foes alike admit fraud as overwhelmingly predominant; but it is an inadequate answer. It does not account for some facts—which cannot be explained on the ground of fraud—attested by such investigators as compose "The Society of Physical Research." These unbiased men confess themselves as baffled.

2. Others as in the case of Hudson in his "Law of the Psychic Phenomena" assign these performances to natural causes. They suggest mental telepathy by means of the sub-conscious mind: or the existence of some subtle law, not yet fully understood, involving the power of mind over matter. Electricity in the hands of a few Scientists before its function and powers were known to the public, could have puzzled the world and defied explanation. Science is on the eve of the discovery of a great psychic law which will account for all the arts of modern necromancers. This is, however, only an unproved hypothesis, which as yet lacks confirmation.

3. The only satisfactory explanation is that of Pember, Dr. Gray and other devout students of God's Word. They unhesitatingly and with good reason attribute these phenomena to evil

spirits—the demons so frequently mentioned in the Bible. These under the leadership of Satan are seeking through Spiritualism to counterfeit the “revelations” of God in order to delude presumptuous intruders into the forbidden realm of the spirit world. To punish such as defy God and seek illicit intercourse with spirits, so repeatedly and emphatically forbidden in Scripture God gives them up to “strong delusions that they should believe a lie.”

What assurance is there that the spirits who answer are the parties they purport to be? What is to prevent fraud on the part of Satan’s minions? Are the moral characters of Satan and his crew such as to guarantee that they would not resort to “ways that are dark and tricks that are vain”? Jesus said of Satan, “He is a liar and the father of it.” Are his disciples better than the “father of lies”? Even in this life we cannot be sure who is at the other end of the telephone line, if strangers call us up or answer our call. How can any living being know who is at the end of the telephone which purports to reach into the spirit world?

Spiritualism has been utterly discredited repeatedly. Humorists like Mark Twain have suggested that the silly twaddle, attributed to Abraham Lincoln and other great men, cannot come from the source claimed, unless these great minds have degenerated into imbecility and their possessors into fools. During the Boxer War twenty-five years ago at the time our American and European Consuls in Pekin, China were absolutely cut off from the world, great daily papers like the New York Herald challenged all the Spiritualistic Mediums of earth to get into communication with the spirits and give us information as to our isolated friends in Pekin. Not one responded. These great Dailies nagged them and guyed them till they laughed them out of court. The

world’s memory is short. It has seemingly forgotten this ignominious defeat of these charlatans—only twenty-five years ago.

The most shameless outrage is characteristic of all false faiths. They invariably appeal to the Bible to establish their case and then inconsistently attempt by villiany—worthy of the kiss of a Judas Iscariot—to betray and disapprove the Bible. The devil is a shameless liar, and his “disciples are not above their Master.”

Spiritism is further discredited by its undisputed sordid character. One who recently investigated its claims, repudiated it in utter disgust on this very ground, that so far from being anything spiritual it was sordid. Parties resorting to it were chiefly concerned about advice as to the best investment of money or to recover lost articles—with no concern for the interests of their Soul. Mediums were in collusion with speculators, selling their dupes worthless bonds—playing the devil’s own game.

Jesus repudiated and silenced the testimony of the spirits who cried out “I know thee who thou art, the Holy one of God,” etc. Testimony from such source would tend to discredit his mission. Paul likewise silenced the testimony of the “damsel possessed with a spirit of divination.” It would have compromised his ministry. The devil can still “transform himself into an angel of light,” and when his emissaries make the spirits bear testimony to immorality, they seek to compromise the Bible by teaching an immortality in which there is no Hell. The “comfort” furnished by Spiritualists is a deadly opiate for guilty consciences,—the devil’s own trick.

If any of God’s people are puzzled over Spiritism, or if they have friends in danger of this modern delusion of the devil, let them secure Dr. Gray’s book and investigate the source of these “table rappings” and “planchette” performances. The living had

better beware of dalliance with "spirits," which is so emphatically forbidden in the Word of God, unless they are prepared to surrender the revelation, given through "Holy men of God who spake as they were moved by the Holy Ghost," for revelations furnished by "the devil and his angels." The very fact that God has repeatedly forbidden any attempt to communicate with the dead suggests the possibility of such intercourse with

spirits and the deadly danger attending necromancy of every form.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards that chirp and that mutter: should not people seek unto their God? On behalf of the living, should they seek unto the dead? To the law and to the testimony! If they speak not according to this word, surely there is no morning for them." (Revised Version.)

WHAT DR. SPEER SAW IN JAPAN AND CHINA

ROBERT E. Speer has been giving the Missionary Review of the World the benefit of impressions received during his recent visit to the far east. Through the courtesy of the Editor of the Review we are permitted to make extracts from two of his letters which came out in the December and January numbers.

The things which seem to have made the strongest impression upon his mind were, first, as to Japan:—the currents of new thought running so strongly through the whole population of the island empire. Japan is unquestionably deeply stirred with all sorts of popular movements, particularly in the direction of economic and social changes. Bolshevism has taken strong hold upon the working classes, and the struggle between labor and capital threatens to become more and more acute. Other influences of a social and political character, such as woman's suffrage, female education, the opening of all doors of employment to women-movements which carry with them a profound influence upon family life, are making progress in Japan toward the same status as has been reached in the western world.

The one stable and hopeful influence, however, is that constantly enlarging Christian community, which in less than half a century has grown from one to twelve hundred church

organizations, and its membership from a mere handful to 130,000 on the rolls of the Protestant churches. This is Japan's hope for the future, as it is the hope of the world.

Dr. Speer found China even more shaken and torn by storms of political and social unrest than Japan. The discouraging fact which seemed to impress him most was the prevalence of graft and corruption from the top to the bottom of the present government of China. He doesn't hesitate to say that the last ten years of the Republic has given greater opportunities to graft and political thievery than was known under the corrupt imperial administration which the Republic succeeded.

As to the political situation so far as the central government at Peking is concerned, all is "corruption and despair." But there is a movement going on throughout China which may in the good providence of God bring about the regeneration of the country politically; and that is the formation of provincial or state governments in each of the larger provinces, with little or no connection with the present national government. There are men in all these provinces who "are bent upon setting up in each province a separate and independent provincial government, with its own constitution and civil officials duly elected by the peo-

ple, and then to federate these provincial governments in one national federal government."

If this movement succeeds, then out of the present chaos there may arise in China a strong, popular, political organization very similar to that of these United States, or of the Dominion of Canada.

As to the religious future of China, that under God is in the hands of the missionaries there. Dr. Speer quotes a judgment on them which is well worth reproducing here as the utterance of a foreign educator who has been many years in China as a teacher but not as a missionary: "The missionary body (in China) as a whole stands out in bold relief as the noblest, bravest, most altruistic, and best of all

bodies of men that exist or ever did exist. The Christian religion has been brought to China by a body of men and women never before surpassed for nobility of character or greatness of aim. It is quite as much due to them as to any other single cause that China today is thoroughly awake. To them is due that new desire which is already re-energizing the old forces. To them and their native successors will be given more and more of the power that will shape the future of China. He further says that the Chinese themselves in spite of all that is hopeless and degrading, those who know them believe there is in them still the best raw material to be found in the world to subject to the regenerating and transforming power of Christ."

MISSIONARY REST AND SANITARIUM IN BRAZIL

A LETTER from Dr. Allyn of Brazil tells of the organization of a missionary Rest and Sanitarium in which all the Protestant Boards now working in Brazil seem to be enthusiastically co-operating. This enterprise is one which has long been needed in that field, and if there had been an institution of this kind to which missionaries suffering from over-work could have gone in time, it would have saved the necessity of many premature home-comings on long and expensive furloughs. Dr. Allyn has not for some years been physically strong enough to do the hard itinerating work, which it has been

necessary for him to do in the fields where he has been located. He has never spared himself, and has several times been threatened with a permanent break-down. We are glad to know that in this new work he will be able to use his long experience and medical skill in a kind of work that has long been urgently needed, and in which he will at the same time be able to conserve his own health and strength, and in which he will have promise of more years of efficient work in Brazil than he would probably have in the kind of work he has previously had to do.

BOOKS

A Life at its Best. Edwards and Cutler. Cloth, 90c. A study of Paul as a messenger of the Gospel at work in the world, with a discussion of the leading characteristics of a life at its best.

Lessons in the Gospel of John. Charlotte H. Adams. 20c. Daily studies for twenty-one weeks, with the object of developing personal devotion.

Knowing Jesus as A Friend. Bertha Eckert. 35c. A series of lessons on the life of Jesus, written for use with young girls, and far more simple and elementary than those for general use.

Poems, Annie Johnson Flint's wonderful poems, 40c for each booklet. *Out of Doors, or Nature Songs.*

Order from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Tex.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

SUNDAY SCHOOL EXTENSION

R. E. MAGILL, *Secretary.*

DOES the term mean anything to you, other than one of those persistent calls for money some church agency is always sounding? Do you ask what do the workers in this department really do? Well, listen a moment while we give you some snap shots of some of our workers in action. Follow a highly trained young woman who deliberately turned aside from the profession of teaching, where she could command a salary of \$1,800, to invest her life in reaching the spiritual illiterates in a neglected section of one of our oldest Synods. The sacrificial spirit of this worker was shown by accepting a salary of \$1,000, all this field could pay.

For over 100 years various denominations have occupied this field after a fashion but for real spiritual destitution and ignorance of the vital truths of christian faith and righteous living much of the territory would put to shame the newly established mining and lumber camps of the west.

The young people were open minded and ambitious and here was the opportunity for which our worker was seeking. Homes were visited and in several neighborhoods Sunday Schools were established until the young lady had a work comparable to that of a Methodist circuit rider. After two years' effort some of the visible results can be tabulated but eternity alone can reveal the moulding effect of this earnest christian spirit on plastic lives. We can however put our finger upon some definite fruitage of this effort. Three young ladies expect to take a special course in the Assembly's

training school at Richmond; three other fine spirits are now teaching in some of our mountain schools. Nine girls have been persuaded to enter two of the church schools of the Synod; nine young men have offered their lives for the gospel ministry if they can secure training. Such fruitage proves that the work of Sunday School extension pays big dividends on both effort and money invested.

Check up your working schedule by that of a fine young woman who is giving her all to work in one of the mountain districts of Kentucky. Very modestly she writes of her work:

"At five o'clock my day started. Hoping to get to school very early, had breakfast about six and before seven was ready to start to my school duties. Before I got away three different men came with their business problems which I had to settle. At 7:30 A. M. the school bell sounded and we found it necessary to clear the



School and cottage of Levi mission. Situated as they are on a very high hill, these buildings can be seen for miles away by the people who live down in the valley. Miss Coxie says that as she goes up and down the creeks, old and young alike say, "We see the light on the hill every night. I look out before I go to bed to see if you are still up."



Four little first "graders" of the Levi Mission.

school room of the left over Christmas decorations before we were ready for the 8 o'clock devotional period. The old pupils were there and a lot of new ones waiting for examinations and assignments. I taught the *eight* grades of the school and then had the floor of the room oiled and felt almost as if I had done a days work but the end was not yet. One little girl must go home with me and get some medicine for her baby sister. "It's got bronchitis" said the little girl. Before this child was served another appeared asking for some salve for a sore ankle. It was found to be an old wound made three months before while the girl was gathering crops in the field. A third child came limping into the cottage and said "Mammy says she 'lowed that the leaders is drawn in my knee and can't you help it." The child's knee was painted with iodine,

and all were supplied with medicine and gauze and sent home with instructions; all delighted to have had the privilege of serving the Teacher in her home. After the doctoring was done I stopped to hear another 4th grade girl recite the little child's catechism and gave her the reward and explained what she must learn next to get the pretty testament offered by the Publication committee. The day ended with our usual household duties and after fifteen hours steady work I was ready to rest."

This is but a sample of the strenuous life of these devoted workers and you can feel the thrill as she wrote exultingly "we had a fine evangelistic meeting for a week and twenty-five of our Sunday School scholars united with the church."

Many of our largest schools will not duplicate this record in a year. Is your heart not touched by the recital of the heroic self-denying labors of such workers as these? Do you not feel that you must do something to help reach the *thirteen million* spiritual illiterates in the South.

Remember please that March is the month of opportunity and the church is asked to give \$90,000 for this cause this year. Send offerings to R. E. McGill, Treasurer.

Box 1176, Richmond, Va.

All the best training I ever had was in a Sunday school. It is what has chiefly enabled me to do my work. The best university is the Sunday school, and it is by far the most excellent way of conveying religious instruction.—*Lloyd George*.

Sunday school extension makes this training possible for thousands who would not otherwise have it.

"Selfishness always aims for happiness but always cheats itself out of it."

THE BEST DAYS ARE NOT ALL BEHIND US.

R. E. MAGELL, SECRETARY.

WE are inclined to think we are living in a decadent age and that the spirit which led the great souls of the past to make heroic sacrifices for the extension of the Kingdom was confined to the older and so-called better days.

It is refreshing and stimulating to our Faith to discover that there are among us fine young people just as ready to offer a sacrificial service today as in any period in the past.

This simple narrative illustrates this statement: In one of our Synods a Sunday School Missionary devotes a large part of her time to securing recruits for full time Christian service—she has presented the needs of our

mountain schools so vividly that three volunteer teachers have already gone to these schools from her territory. In her visitation in the humble homes of her district she found a splendid girl, strong in body but limited education, who heard of the needs of the boys and girls in the mountains with quivering heart and brimming eyes.

She said to our worker, "I would like to give myself to this work but I can't become a teacher for I haven't the education and the home folks haven't the money to send me to school. Those schools must need some one to cook, scrub and wash for the children and I could do that, for you see how

"WHERE CAN WE HELP?"

Some immediate and unusual opportunities for rendering service where it is desperately needed.

STUART ROBINSON SCHOOL, Blackey, Ky., Rev. E. V. Tadlock, Principal.

Gifts to help the teachers replace their burned clothing. Five teachers lost all their clothing. Clothing for the children who lost all they had. A new sewing machine and a piano, to replace the new ones destroyed by the fire.

MOUNT STERLING N. C., Miss Anna L. Brown.

A new mission. The teachers are living in a small room, enduring real hardship, but instead of trying to raise funds to make their own lot easier, Miss Brown is soliciting funds for a piano, for use in Sunday School and church.

HIGHLAND SCHOOL, Guerrant, Ky., Rev. W. B. Guerrant, Principal.

The Boy's Dormitory desperately needs new beds and mattresses. The matron wages daily, heroic warfare against unmentionable "difficulties" because of the torn, dilapidated condition of the hay mattresses.

The Water Works Fund grows slowly. Plumbing is most expensive. If you want to help put water into the dormitories, send any contribution, however small, to Mr. Guerrant. One hundred one dollar contributions would be a very real help.

TEX.-MEX., Kingsville, Texas, Rev. J. W. Skinner.

You might even wish to be one of the nine to make available the \$1,000 now idle in the Kingsville bank. Or if not, to send a smaller amount to help on the new wing.

Remember, that not one of the opportunities listed is provided in the regular budget of the Home Mission Committee. They are emergencies which have arisen, and are "over and above."

big and strong I am—can't you find a place where I can help?"

Our worker saw that this splendid girl had the right spirit and told her that the school did need housekeepers and matron's helpers, but that a course in domestic science was necessary before the best service could be rendered.

The girl's countenance clouded as she said "But you know Miss—I haven't the money to take such a course and how can I manage it?" Our worker is resourceful and full of faith so told this volunteer "just wait a few days until I see if we can't arrange for you to go to our Synodical School at ——— where I think they will let you work in the kitchen and dining room and with the matron of the school until you learn how to serve a big body of students. At the same time you can take a Bible course and such other work as you find time for and you will then get experience and pay a part of your expenses as you study and learn."

The arrangement was made and the Secretary of Publication heard the

story and saw the girl at work when he attended a meeting of Synod in November last. On the following Sunday he had an opportunity to speak to a newly organized Sunday school class of young girls in one of the best churches of this state and they asked among other things, "What definite thing should our class undertake to do?"

Immediately the story of this self-sacrificing girl in a neighboring county was told to this eager and ready class and they voted at once to undertake her support and to see that she had the opportunity she needed to fit herself for efficient Christian service.

The Secretary had hardly reached his office when he received a letter from the field worker telling him that the class of girls at ——— has not only taken our domestic science girl but they will help another of her girls through the same school.

What a splendid illustration of the fact that the spirit of personal sacrifice for the Kingdom is not dead, and that our young people are ready to help train workers if they are shown the way.

SUNDAY SCHOOL EXTENSION IN EAST MISSISSIPPI PRESBYTERY

MISS HATTIE BELL DAVIS.

Before a Sunday School Extension worker was sent to Tippah county, the word Catechism was practically unknown to eight Presbyterian rural churches. Any knowledge of it was certainly unknown to many. Two hundred and fifty catechisms have been distributed—one to a family is the rule—and *studied*. Many have recited them, including adults. On one occasion a denominational dispute was settled by one

of these adults quoting the answer to "Why did Christ appoint these sacraments?"

Because of Sunday School Extension, a worker was sent into a neglected rural district. Because of the worker a school was organized. Because of her work in this school a young girl caught a vision of the glory of service. At the first opportunity she volunteered for life service. She is now in school training for that purpose.

All because of Sunday School Extension!

SURVEY SUBSCRIBERS, ATTENTION!

During Survey week of this year we are going to make a big effort to increase the circulation of the Survey to at least 40,000. A *SURVEY in every home* is the goal to which we are working. We now have 33,500 subscribers.

Is it possible that there is a person in your church who does not know the Survey? If so, give that person an introduction.

By all means see that your own subscription is renewed promptly.

SUPERINTENDENTS' ONE-MINUTE TALKS ON MISSIONS.

(Only one topic is to be discussed a Sunday.)

HOME MISSIONS: TOPIC--THE MEXICANS IN TEXAS.

Our Home Mission work for Mexicans is in Texas. Several hundred thousand Mexicans are scattered over that state. The Texas-Mexican Industrial Institute, a farm school for Mexican boys over fourteen years of age, is located at Kingsville, Texas. It is for general educational work, including High School studies. Boys can come there and earn from a third to half of their expenses. It accommodates about fifty boys. Building program under way will increase the capacity to two hundred boys within the next two years. A Training School for Mexican Girls is badly needed. (See "Our Mexican Work in Texas." p. 205, also see p. 213.) Our workers have found the Mexicans to be very responsive, as a whole, and anxious to learn. We have a Christian Endeavor Union among the Mexicans in Texas, with three hundred members. A C. E. Convention was recently held, with fifty delegates present. One of the great problems in this work is the lack of proper literature in Spanish. One of the weakest "sectors" in the work is the social life of the young people. To those who come from the Catholic church about the only entertainment known is a dance, so when they go to a real Christian Endeavor social they don't know what to say or how to play. (See "With the Mexican Young People, p. 208.)

FOREIGN MISSIONS: TOPIC—MEXICO.

During 1921, 13 new missionaries were sent to the Mexican field.

From the Monthly Topic, page 177, the Superintendent can get some general information about Mexico that would be interesting to the school. At our school in Coyoacan five young men received diplomas at the last commencement. At the Union Theological Seminary in Mexico City, four men graduated.

During the recent vacation period, November 1921—February 1922, a number of the men from these schools were busy spreading the gospel. They went into sections where little work has been done during the revolutionary years. They found that while the people had been left without a leader for some years they had remained loyal. In one place a church building had been started. The meetings conducted by these students were largely attended.

PUBLICATION AND SABBATH SCHOOL EXTENSION.

Would you like to know what the workers in this department really do? Here are a few snap shots of some of our workers in action. One highly trained young woman gave up the profession of teaching at a salary of \$1800 a year to take up this work at a salary of \$1000 a year. After two years of work here are some of the results of her labors: Three young ladies expect to enter the training school at Richmond; three others are now teaching in our mountain schools; nine girls have entered two of the church schools of the Synod; nine young men have offered their lives for the ministry. Among the things that a Kentucky Sunday School Extension worker is called upon to do may be listed: Start the day's work at 5 a. m.; settle business problems; teach day school; act the part of family doctor; teach in the Sabbath School; look after household duties. She says: "After 15 hours steady work I was ready to rest."

Sunday School Extension men and women work, but the results are big, and they are happy.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330,

NASHVILLE, TENN.

MONTHLY TOPIC—MEXICO

AFTER ten years of industrial and political chaos, Mexico seems at last to have settled down to a period of quietude, which we earnestly hope will be permanent. In President Obregon she has secured a ruler much superior in character and ability and level-headedness to any that she has had in recent years. So far, he seems to be performing the part of a real patriot and has overcome almost insuperable obstacles in bringing about the present favorable situation simply by the exercise of common sense and patience in his methods of dealing with the people. He has discharged and sent back to peaceful pursuit much the greater portion of the men who were formerly under arms, and none of the dissatisfied element, professional bandits included, have been able to secure a following sufficient to start even an incipient revolution.

Mexico is still confronted by many grave problems, chief among these is the privileged class, small in number, but powerful in influence and in its command of the natural resources of the country. One individual in the western part of Mexico owns a tract of five hundred thousand acres, which he is devoting to the cultivation of cotton. Another individual owns almost one-third of the land in the state of Chihuahua. Numbers of individuals own tracts extensive enough to constitute a principality, while many millions of the Mexican people own less ground than would be required to furnish them with a place to be buried.

Such a situation as this is incompatible with the prosperity and welfare of any country, and Mexico is now trying to find some way to ad-

just the situation in accordance with the principles of justice and fair dealing. It is altogether possible that a great many Mexican peons would not know what to do with a tract of land if it were donated to them by the Government in fee simple, but there are some who would, and some system of purchase from the present owners and from the government by those landless people that would profit by individual ownership of a sufficient amount to furnish them a living is one of the problems that the present Mexican Government must solve.

We are very glad indeed to see that some of the leading business men of the United States, including Thomas W. Lamont of J. P. Morgan & Company, Judge Gary of the Steel Corporation, and General Goethals of Panama Canal fame, have recently visited Mexico and have expressed themselves on their return as having been most agreeably surprised at the conditions which they found prevailing throughout the country. One might hope that these business men would be able to see that their own interests would be served, as well as those of our entire country by the establishment of the most friendly relations possible with Mexico, and that the most potent influence for the establishment of such relations would be the official recognition by our Government, of the present government of Mexico.

A recent number of "The London Contemporary Review" contains an article by the famous foreign observer, Dr. E. J. Dillon, in which he tells us that on a recent visit to Mexico he travelled with General Obregon almost over the entire Mexican Republic. A

few years ago he made a similar tour while Carranza was President, and he reminds us that in those days soldiers had to escort the trains and there was always fear that brigands might derail or blow up the train in order to kill or rob the passengers or to hold them for ransom. This was about May, 1920, since which time, says Dr. Dillon, "A complete transformation has been undergone by the country, and it is interesting to note the people's mental reactions with the purer and exhilarating moral atmosphere created by the new regime. I have observed the beneficent change everywhere among all classes and among all walks of life. Rebellions have ceased. Even Villa, who was for years the ineradicable plague of the country, claims to have been converted, and he and his partizans have become ardent tillers of the soil. The army has been materially reduced. Traveling is once more perfectly safe. The law everywhere is being left to take its course. In a word, this is the first of Mexico's recent revolutions after which it does not seem to be necessary to liberate the nation from its liberators."

The bearing of all this upon our opportunity for mission work in Mexico is obvious. The favorable attitude of the Government towards Protestantism is shown by the number of Protestants holding responsible positions under the Administration. Restrictions on the holding of property

by foreigners and by Churches, which are mainly a revival of the laws passed under the Presidency of Juarez fifty years ago for the purpose of breaking the grip of the Catholic Church on the government, as administered by the present government do not seriously hamper us in our work. A patriot like President Obregon, is more than willing to refrain from interference with our Protestant religious propaganda for the sake of the benefit which he knows the country will receive from our educational and social uplift and sanitation work.

During the past year we have sent some splendid young people to reinforce our little band of Mexican workers. By the time these have gotten their tongues well unloosed so that they will be ready for active service, we earnestly hope that we will be able to complete the hospital building now under way at Morelia and establish a good boys' school somewhere in the State of Michoacan, of which the re-established Graybill Memorial Industrial School will be a competent part.

A few months ago we published an account of the new Presbytery that has been organized in Southern Mexico, and we hope that this will have a stimulating effect on the energies of the Native Church, on which, in Mexico, as everywhere else, we mainly depend for the evangelization of the country.

ECONOMIC CONDITIONS IN MEXICO

REV S. G. INMAN, in his recent book, *Problems in Pan-Americanism*, makes the following observations concerning the land question:

"At the bottom of all the social problems of these countries is the land question. In the early colonial days great sections of land were given to spanish settlers and whole tribes were assigned to these landlords in order that they

might be educated and at the same time furnish the labor necessary. The landlord generally forgot about his duty to educate the Indian, but never his duty to make him work. Often the church authorities, as was particularly the case in Mexico, worked the Indians unmercifully in building great cathedrals. On passing through a city like Queretaro, one is astounded at the number of great churches and can only

understand how it was possible for these to be built when he is told that they cost the Church practically nothing, by reason of this enforced labor.

During the period of independence also many of these lands have been given to individuals for political favors, so that all over Latin America there exists more or less a feudal condition. The proprietors of these great landed estates in Mexico paid, before the present Revolution, about twenty-five cents a day for their labor. A man with a family of a dozen might be excused for going in debt with such a wage. In fact, the land-owner encouraged his getting in debt. These debts held the man to the farm. They are passed on from him to his children and to his grandchildren. Before the Revolution, if one asked the price of a great farm in Mexico he would be told \$100,000, for example, which would include not only the land and the houses, but the peons on the land. That is, one would buy their debts and in that way would practically buy the workmen themselves.

There are farms in Mexico which it takes all day on a railroad train to go through. The Mexican census of 1910 showed that 7,000 families own nearly all the fertile soil of that country. The total area of the country is 757,000 square miles, so these estates must aver-

age over 100 square miles each. The Terrazas estate in Chihuahua, contains some 13 million acres, an area as large as Holland and Belgium combined. There is an estate in Yucatan said to contain 15 million acres. The peons on these estates received formerly twelve and a half cents gold a day, and were kept in debt so that they might be compelled to remain on the place.

The treatment of the Yaqui Indians is a good illustration of how the Indians generally have been deprived of their lands. Their lands had been held in common since time immemorial, their rights recognized by all, with no idea of such a thing as a formal title. The Diaz Government passed a law requiring registration of written titles to all land owned. Since the Indians had no idea of such titles, the Creoles took advantage of their ignorance and denounced their lands. The Diaz Government not only recognized this denunciation, but often sent soldiers to drive the Indians off the land. In the case of the Yaquis, they did worse, carrying them off by the train-load to work on the big haciendas.

All the Revolutions of recent years have been the blind and ill-directed, but unalterably determined effort of the Mexican people to rid themselves of this abominable system.

SOME SOWERS WENT FORTH TO SOW THE SEED

REV. W. A. ROSS.

THE close of school in Coyoacan College and the Union Theological Seminary in Mexico City means for a group of students in these institutions a vacation from books, but a plunge into captivating activities. A commencement time indeed for a loyal band of boys and young men from these schools.

The closing exercises prepared them for the work of the vacation. In the Coyoacan College the Commencement was shared with the School for Girls

at San Angel, just one mile away. The Commencement sermon was preached in the Chapel on the Campus at Coyoacan. The center groups of those present at this delightful service were the students of the two schools. They are about equally divided in numbers—a little more than one hundred in each. The service was held on Sunday afternoon, November 20, 1921. It was a perfect day and as the students and their friends and the people from the villages gathered together to worship



A group of the sowers of the seed during vacation November 1921—Feb. 1922. They stand just in front of Converse Hall, Coyoacan College.

and receive instruction, with the animated group of students occupying the center we gained a wonderful picture of Mexico's new day. We could see the end of ignorance and the coming of the Kingdom of Truth and of Salvation. The whole of Commencement week was in keeping with the exercises on the Sabbath. Five young Mexican men received diplomas, certifying to their having completed the course. Their younger friends in the schools shared in doing them honor.

Just a few weeks before in the Seminary in Mexico, a similar scene was enacted. Four young men graduated and the others of the lower classes went out to tell to their fellows of the grace which is in Christ Jesus. These closing days prepared them for their work. The ideals established during the year; the joy in their own hearts at knowing God; the appeal to national pride and of national need and the enthusiasm of the youth all combined to make them ready for the seed sowing of the vacation time.

The American Bible Society representative in Mexico, Rev. A. H. Mellen, always ready to extend the influence of the Society and to scatter the good seed, provided the boys with Bibles and Testaments and literature for sale and distribution, and this added to their equipment. The seed is the Word of God.

One of these boys in the Coyoacan

College, went out to the center of the State of Guerrero. He took with him a folding organ and a letter from him written after he had been there a few weeks tells of his plans to begin on January 1st, a series of services. He says pray for us in our meeting. Here during the revolutionary days when not a foreign missionary or a Mexican pastor visited them for years they begun a church building, and are still pushing forward the work depending on their own resources. It is being built of stone and will one day be completed and dedicated to the worship and service of our God. Another student went over to the Southern part of the State of Mexico and joined some other young men who have been standing almost alone for the past months as they go from village to village sowing the good seed of the Kingdom. This place also suffered during the revolution and the people were left alone for years but remained loyal to the Faith. Two others go to the central part of the State of Mexico and besides preaching and teaching in the towns and villages are also engaged in the work of repairing one chapel and of building another. Letters from them tell of large attendance at the services. We are just now closing the Christmas season, and every one of these students have had the principal part in arranging and carrying out the Christmas programs which occupy such an important place in the Church life in Mexico.

There is another student down in the Lower Balsas. He is the very man to send so far away. He has won more cups and medals and gained more honors for his beloved Coyoacan College than all of the other students put together. He holds the record for the thousand yard race in Mexico. He is using this strong and lithe body God gave him to carry the message to the places who have hardly seen a Christian worker for years. There are others: in the Zitacuaro section are some; in Iguala is one.

Do you not think Christ is rejoicing as He watches these young servants dropping down the seed into the hearts of those for whom He gave his life? They will return in February to take up again their studies. They are now sharing in the harvest. But the harvests are not all so soon after the sowing time. Some of the harvests will wave with golden grain a year hence,

some two years hence; some ten years hence; some a century hence. It will surely come. Some yet unborn will be the reapers. The harvest will be not only at the end of the world, when the angels come and reap, but in the new day for a new Mexico, when men and women and children learn the Truth of Him, and whose learning will make them free indeed.

PERSONALIA



One of our most wide-awake new missionaries in Mexico is Mr. James H. Wray, an evangelistic layman. Although not professional physicians, both Mr. and Mrs. Wray had army experience in sanitation work, which they are applying very effectively as they travel up and down the hills and mountains of our new field in Mexico. Little Betty, who sits in front of her father on the bicycle shows by her expression that she has inherited the sunny disposition, which is such a valuable asset, in her father's equipment for his work.

IN a letter just received from Rev W. A. Ross, of San Angel, D F., Mexico, he writes:

"We are just home from a delightful meeting of the Mission. Mr. Lewis was very sick with malaria during the meeting, but the experience that Dr. Coppedge has had prepared him to go at once to the seat of the trouble, and his skill was revealed in a remarkable way. We can never thank the committee enough for sending us the thirteen new missionaries during the year 1921. At the beginning of the year we numbered eleven; at the close we are twenty-four. We can now make our plans on a much larger scale than ever before."

—o—

A letter from Dr. Egbert W. Smith, written just after his arrival at Antwerp, Belgium, reports that they were held for five days in the River Schelde by a dense fog, just 29 miles from Antwerp, a run of only 80 minutes. This delay put them in Antwerp on December 15, and as they were scheduled to sail again on the 20th of December for the Belgian Congo there was just time to attend to important business in Brussels.

The other members of the party are Dr. and Mrs. T. T. Stixrud and children, returning from furlough, and Miss Mary Porter, our new missionary nurse who is sailing for the first time to the Congo.

Dr. Kellersberger met the party at Antwerp, where he, with his wife and



SOME OF OUR WORKERS ON THE MEXICAN FIELD.

Seated: From left to right—Mrs. Farrior, Miss Lee, Mrs. Williamson, Miss Beaty, Miss Scott.
 Standing: From left to right—Mr. Farrior, Miss Southerland, Miss Morrow, Mr. Williamson, Mrs. Coppedge, Dr. Coppedge.

two children, had been waiting for ten days for a conference with Dr. Smith. The Kellersbergers were returning from the Congo to England after discovering that Mrs. Kellersberger had contracted the sleeping sickness. They had missed their boat in Africa, been detained there a month, and had then gone to Antwerp instead of England. Mrs. Kellersberger is reported improving. They expect to go directly on to London where she will be treated by the sleeping sickness expert and Dr. Kellersberger will continue his studies.

A large number of friends will be interested in the photos on this page of the White family, who sailed for China on December 10, last. Mr. White was formerly pastor of the Blacksburg, Va., Church, and his going will mean to its members, an added interest in the work in China. The young people who attended the Montreat conference of 1920 will remember the very fine work done for them by Mr. White.



Mrs. Locke White, Locke White, Jr. and Louise.



Rev. Locke White.

MISSIONARY ARRIVALS AND SAILINGS

From Brazil: Prof. and Mrs. C. C. Knight. Mail addressed to Mr. and Mrs. Knight at Achsah, Va., will always reach them.

To Africa: From New York, January 28th, on S. S. "Zeeland," Red Star Line; Rev. and Mrs. J. W. Allen; Rev. and Mrs. A. C. McKinnon; Rev. and Mrs. J. H. Longenecker.

To China: From San Francisco, on S. S. "China," December 10th, Rev. and Mrs. Locke White; S. S. "Shin-yo Maru," January 24th, Dr. and Mrs. F. R. Crawford and Miss Natalie C. Moffett.

To Korea: From Seattle on S. S. "Pine Tree State," Admiral Line, February 18th, Rev. and Mrs. Eugene Bell.



Miss Natalie Crawford Moffett

A NEW CHURCH DEDICATED

REV. R. D. DAFFIN.

On the 12th of October we dedicated our new church building here. The crowd which came to attend the meeting was too large for our capacity and after we had 250 seated and about 50 more standing the others would go away. We built this church with the needs of the Sunday School in view and besides the auditorium we have six rooms for classes.

The work here was opened four years ago, with six members, and has now sixty on the roll. I have never had the pleasure of working with a people so anxious for the church to grow, and so liberal in supporting the work. If you were to walk in at prayer meeting, or at preaching service, you would be surprised to see how many children attend. I consider this a triumph, a real victory.

The Ladies' Society here has forty members. Some of them are not communicants, but like to come and help in the work. This society works to help out the finances of the church and also does lots of evangelizing. The Christian Endeavor has thirty-six

members and takes as its task the wide distribution of tracts and literature in the city, the helping of the poor, and is going to open a preaching hall in the worst section of the town.

The girls' Christian Society grew up through a group of girls who began to meet for prayer and adopted the original idea of each one keeping a diary, which is read at the meetings. The society was secret at first, and I found out about it one day when they bought a basket of provisions and went to give alms to the beggars. They would read a passage of Scripture and sing a hymn at each house. Carrie, my daughter, was one of the founders of this society, and all the girls of the church wished to join, so I had to take it in hand and direct its energies to useful ends. They help me at social meetings of the church; sew one afternoon each week for the poor, and have become very useful in the work.

Last, but not least, is our Sunday School, which now has twelve classes, a normal class, a cradle roll, and a home department. God has indeed blessed



Dedication of Presbyterian Church Sao Sebastiao do Paraíso, Brazil.

this work, and His grace has been sufficient for our needs.

Besides the work here I have to look after ten out-stations, each with its needs and special problems, and opportunities. The need is great, for my field has a population of over 100,000, and many towns where the Gospel has never been preached.

Sao Sebastiao de Paraíso.



Girls Christian Society, Sao Sebastiao do Paraíso, Brazil.

Sao Sebastiao do Paraíso, .
Estado de Minas,
5 of Dec., 1921.

Dear Dr. Chester :

Your kind letter came by last mail and I hasten to assure you that I am again in harness. I was ill for about five months and it feels good to be able to get about over the field and preach to the groups of believers.

The work is getting on fire. I am sending you a photo of the people at the church for prayer meeting, on the morning after the dedication which was on October 12, 1921. The other is of a girl's society that is doing good work here.

R. D. Daffin.

A FOUR-FOLD LIFE PROGRAM FOR GIRLS

EDITED AND ADAPTED BY ANNA BRANCH BINFORD,

Director Secondary Division

This Hand Book for Leaders contains in its sixty-four pages a clear, practical program of religious education for girls, 12 to 17 years old, with definite suggestions for working this program out. It provides just the help

you need in the Christian training of the Four-Fold life of your girls. Price 30 cents.

Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.—Tex.

ROMANISM AND POLITICS IN BRAZIL

Rev. F. F. Baker

My dear Dr. Chester:

While in Rio several weeks ago, the following incident happened, which indicated the power of evangelical Christianity in Brazil and in National life: Some months past, a Romish Society conceived the idea of erecting an image of Christ the Redeemer upon some eminent point in or around the beautiful Metropolis. This, then, would be the crowning number of Brazil's Centennial celebration of her independence in 1922. Naturally and principally, it would be another in the numerous list of centers for pilgrimages on the part of devotees of Romanism, centers, be it said, of revelings, orgies and shame on these festival occasions.

At its inception, the colossal image was to be constructed only with funds donated by Roman Catholic individuals or Societies. Before long, however, assaults were planned upon the public coffers, and formal assent was given by the guardians of the same. Next, permission had to be obtained from the Minister of the Interior for the grant of a site on public lands. This was granted, and the top of majestic Corcovado, silent sentinel of

granite standing guard to the city, was chosen.

The cause of liberty, of democracy, of a violated Constitution, at once found valient champions who made their voice heard through the press. Laymen of many faiths and creeds protested energetically against such intolerance and bigotry. Evangelical leaders, speaking through the great Dailies of the Capital, showed not only the crass infringement upon the Constitution of the Republic, but the gross idolatry as well. The radiant light of God's word was focused upon this bit of illegality with convincing force.

As a direct consequence, the Minister resolved to uphold the Constitution, and the cause of liberty triumphed once more. The previous order was reconsidered and rescinded. And a prayer of gratitude went up from the hearts of Gods people in Brazil for this mighty working of His Spirit in the hearts of those whose duty it is to uphold the Constitution of the Land and guarantee liberty and freedom unto all.

I thought you might be interested in this bit of news which to us means great things in the promotion of Evangelical Christianity in Brazil.

BOOK REVIEW

Problems in pan Americanism by Samuel Guy Inman, Secretary of the Committee on Co-operation In Latin American and instructor in International Relations in Columbia University. Published by Geo. H. Doran Company, New York.

The author of this book has been for several years in the closest touch with Latin American through his correspondence as Secretary of the Latin American Co-operation Committee and has made several tours, including every Latin America country, in which he has been brought into contact with government officials, leading educators and influential people in every walk of life. He is now without a doubt

the best informed man in America on Latin American affairs, both secular and religious. He writes in an easy and attractive style and those who secure this work will have the latest and most reliable information in regard to the many interesting questions that are now the subject of discussion between North and South America, presented in a way that will make the acquisition of this information a pleasant, as well as profitable exercise. The book may be ordered from the Presbyterian committee of Publication, Richmond, Va., or Texarkana, Ark-Tex.

Special discounts are offered to missionaries on quantity lots.

JOHN WILLIAMS

Edith McClung Houston

About a year ago a tall young colored man appeared at our chapel at the hour of the evening service. He took part in the Hymns but we could see he did not understand much of the sermon, which was, of course in Spanish. After service he told us he was a member of the Presbyterian Church in Jamaica and had been in Cuba several months. At that time a large number of Jamaicans were immigrating to Cuba as then they could get very high wages here.

His attending this service resulted in our arranging to hold preaching in English for the Jamaicans when we could secure an English-speaking minister and I directed a Bible School for them regularly every Sunday with an attendance of from two to thirty.

John Williams, the one who just attended, soon showed himself to be an earnest Christian. He never failed to attend and was always trying to interest his people. He took an intelligent part in the services and made earnest prayer. He played well on the organ and loved music. He was a tailor and made a good living. He was also always exceedingly neat and well dressed. It seemed to me he would be an apt evangelist among his people in Cuba who are drifting away from the little religion they know. I asked him if he did not feel called to

this work by the great need about him for trained ministers. He said he did not and I found that the reason was, he was engaged to a young woman in Jamaica and saving up his money for his marriage.

But God was leading him by an

unknown way. In the spring he was very ill with pneumonia. It was pitiful to hear him say, "So sick and so far from home." However, he returned from death's door and now seems to have excellent health. Later he played for us during a series of revival services (in Spanish) but seemed much impressed by the manifest presence of the Spirit among us.

In April he came to see me one day in great distress. He had had a dream and saw the Saviour on the cross. In rapture he advanced towards the cross but when he drew near he thought the figure descended and tried to transfix him with a sword. He said he wept so he awakened the neighbors. I tried to explain that it was only a dream but he was not satisfied. A little later he told me that if there was any way open for him to study for the ministry he could do so for he believed God called him and he would no longer resist. Though he had planned to be married in August he said he would put off his wedding till he had finished studying.

Arrangements were made for him to go to Tuscaloosa and on September 1st he left for the States bearing his own traveling expenses and expecting to work his way while studying.

He went off full of joy and peace saying he had had another vision and Christ "had been very loving to him." And that he "had never been so good to him since he had made his decision to study for the ministry."

His letters since his arrival are full of gratitude and he seems to be very happy.

I write this that friends may pray for him asking that he may be given a life of Blessed service in the Kingdom of the Lord.

Camajuani, Cuba.



John Williams, a Jamaican studying for the ministry in Tuscaloosa.

A FEW IMPRESSIONS OF A FRESHMAN

Mrs. A. Hoyt Hiller.

It is with great hesitation that I even attempt to express my impressions of work among the women here in the Congo. I realize that early impressions are often very faulty, and very different from ones final conclusions. Yet I must confess that I have been somewhat disappointed in this part of our Mission work—I mean so far as visible results are concerned. Having read of the readiness with which women accept the gospel in many of our Mission fields, and knowing that in most christian countries women constitute the larger part of the church membership, I have been disappointed in finding so few strong christian women—so few who show a real interest, and so many who really care to learn.

To me the most interesting work has not been with the women, but the girls. I am afraid that if my entire time had to be spent with the older women I would give up in despair. And yet I know that some very effective work

among the women has been done by some of the ladies. I have been very much impressed with the results of the Girls Home at Luebo. I am always encouraged when I come in contact with one of the Home Girls. Even if they have been in the Home only a short time, they show a marked difference from the average village woman. Their enthusiasm and interest always stimulate me with hope. One of these girls told me that she and her husband had observed family prayers since they were married. (She was not the wife of an Evangelist.)

I wish all our evangelists could have a wife from this group.

So far, I have observed that their wives are usually a drawback rather than a help to them. They don't seem to be able to convert their own wives. When I have asked some of the evangelists why their wives are so stubborn and apparently unmoved, they have replied, "ask them, don't ask me." They have confessed that they are not able to change conditions.

To me this seems to be one of the greatest and most serious problems that we have to face today. Before we can have what we call a Christian home we must win the women.

It seems to me that this work is almost entirely the work of the lady missionaries. My experience has been very little; but I have made this observation: That when we have a gathering of women only, I have never failed to get some response, but let a man come in and they seem to draw themselves into a shell and there is very little response. I know that in the past it has been impossible for the ladies to do much itinerating. For various reasons this part of our work has had to be neglected. But here seems to be a great need awaiting us. If we are to lead these women to the higher life and cause them to discard



Rev. J. H. Longenecker and family.

their long observed customs, we must throw our lives closer to theirs.

It doesn't seem to me that these women lack will-power, at least that hasn't been my experience with them in school; but they lack the proper motive to direct that will-power. When

they have the love of Jesus in their hearts, they will have the proper motive. When we have won them, we have made a great step toward Christianizing this country. I am glad that part of this task is mine.

Mutoto, Belgian Congo.

SOOCHOW FOR CHRIST

Mrs. M. P. YOUNG.

THERE has just closed, in Soochow, a wonderful campaign, called the "Soochow for Christ Movement."

Revival services were held in a big tent in the middle of the city from September 25th, through October 2d. The expense of this campaign, of course, came from the members of the churches. Four hundred dollars was asked for; but much more than that amount was contributed. This meant much, for the majority of Christians are very poor.

Large posters, advertising the meetings, were put up all over the city. They were most attractive and very "Chinese."

It was inspiring to go through the city and see posters, such as "Soochow for Christ," "Christ is the Day-star of society, of the world, of mankind, and of Soochow," pasted on the walls of the houses. Thousands of small dodgers were also printed. The city was divided into sections and these dodgers were distributed to every family in the city, telling them of the meeting, and inviting them to attend. Pastor Lieu told me that he did not believe there was a person in the city who did not know of the meeting. All the work of preparation was planned for and executed by the Chinese Christians.

It did our hearts good to see the Chinese taking the responsibility of this campaign. Two of the best native preachers of the city did the preaching at the services which were

held twice daily, from three to five and from seven to nine. The Christian schools of the city took day about furnishing the music. It was decided that they would need forty singers and sixty ushers, but in reality, there were over two hundred singers and about two hundred ushers who were there at the services every day, such was the interest taken. This meant much too because many of the Christians had to walk four or five miles to the place of meeting.

The week of services was opened by a rally of all the Christian forces in the city on Sunday morning at the tent. After a short service they formed a parade, two thousand strong, of the Christians and the students in the Christian schools, and marched through the city with banners flying. The Chinese are great on parades and this was a splendid way to call attention to the opening of the meeting. Then there was a general service in the afternoon and again at night, and so on for every day in that week. The tent was supposed to hold about two thousand people, and it was full at each service. For the first few days there was little visible results, after that the people were touched, and men and women all over the tent were weeping and repenting of their sins, and praying for forgiveness. This is entirely a new thing for the Chinese, for they are very easily embarrassed, and the idea of standing up and confessing one's sins is an unheard of thing to them. At the end of the week, there were over six hundred men and

women who gave their names as inquirers.

These inquirers and some of the Christians felt like the one week of services was not enough, so they decided to go on with the meeting another five days. After the preaching, they separated into classes on the Bible, taught by the Christian workers, men and women. These were well attended, and close attention was given. On the last night over fifty stood up to take a definite stand for Christ. One of these was the best juggler in Soochow—among many sleight-of-hand performers he is most famous. Not only did he give testimony to what Christ had done for him in this meeting, but he bought ten dollars' worth of Bibles to give away to his friends, and a four dollar Bible for

himself. When the Chinese are willing to spend money for Bibles, you may be sure they are in earnest.

There are four denominations working in Soochow; but in this meeting they all "put their shoulder to the wheel" as one body, and there was no begging of people to join this Church or that Church, but only urging them to believe on Christ and unite with the Church which they could attend most conveniently and regularly. They are going to have other meetings in other sections of the city later. The Christians say they have just begun work, and as our pastor said to me today, "We shall not consider our task finished, our campaign closed, until all Soochow has been brought to the feet of Christ."

J. E. Mayland.

Soochow, China.

"UNCLE JIMMIE"

"Uncle Jimmy," otherwise known as Dr. James R. Graham, but who is plain "Uncle Jimmy" to us all, is the most experienced missionary of our station. At present he is in the upper end of our field, at Tangkeo, a most promising place, and he writes very encouragingly about the interest manifested on this trip. Recently he took a trip to the lower end of our territory, across the lake, which is so large that you get out of sight of land on it. They got caught in a storm that suddenly came up and which, he said, reminded him of the storm that the disciples encountered on the Sea of Galilee, and he sympathized with them in their danger. To say the least, it was no fun to ride the waves that bounced them about, for the boat was just a small one. Their destination, a city at the southern end of the lake, was reached in safety. This section is almost untouched with the Gospel, and

is visited very infrequently because we have not the workers to send there. There are no Christians, so "Uncle Jimmy" and his helper had to go up and down the streets selling tracts, and telling people about Christ. Thousands in that section have never heard of the name of our Saviour. He told me that he hoped I could take over that field when I got into the work and the furloughs would permit us to have three men in the field at the same time, and I hope, too, that I may have the privilege of working in this virgin soil. It can be reached overland, and is only forty or fifty miles from here. I am planning to get me a motor-cycle with the money I got from the sale of the automobile, which my cousin, Mary Templeton, gave me, and by its help, can save many days which would otherwise be spent on a wheel-barrow or walking.

J. E. Wayland.

Tsing-Kiang-Pu, Ku China.

"The loneliest man is he who distrusts other people. In suspecting others, he daily walls his heart up in solitary confinement. Faith in man and faith in God go together in making life full of friends and joy."

METHODS IN SUTSIEN, KIANGSU

MRS B. C. PATTERSON.

THE Chinese are most responsive to love. Most of them pass such poor, cheerless lives, and apparently such loveless lives, even their marriages being arranged by unsympathetic middle men, that one not well acquainted with them would imagine they are destitute of love, as a Westerner considers it. And yet it is a saying of theirs that the extreme poor are not the most miserable nor indeed the sufferer; but the most miserable one is he who has no one to love him.

It is this human quality of desire for love that makes it legal for a man to have more than one wife. If a man who has a son takes another wife, it is considered by the Chinese themselves as lustful. If there is no son by the first marriage, even the wife herself will often buy another wife for her husband, hoping for a son. This is their life insurance policy, as well as having some one to love them in their old age. Yet, they say (and my experience of thirty years bears it out) that no money ever secured by selling a daughter to be a secondary wife, and no son, the result of such a marriage, has ever amounted to anything, or done anybody good.

The mission policy at Sutsien has been along the line of love.

No station in China, perhaps, was ever opened with more active opposition on the part of the natives than Sutsien.

From the first day of our entering in, we began singing our way into their hearts, using the dear old song, "Jesus Loves Me." Not 'till then had they ever heard the name of Jesus, and no black-eyed baby had ever been sung to sleep by a mother's love song.

It may be new to some, how God has used *singing* as the means of gaining a victory (see 2 Chron. 20:14-26).

We studied their customs; we conformed to their politeness, and we

treated them with love. There is something most peculiar about love. This can be shown even before the language is spoken.

MEDICAL WORK.

Then the medical work. That was the entering wedge. As one who later became a Christian said: "I used to think a gentleman was one who wore a long gown, carried a fan, had long finger nails, walked slowly, and deliberately; but since I have seen medical mission work, I know the true gentleman is one who lovingly serves." They had never imagined it possible that we could do such necessary menial service as washing and dressing the diseased cases who come to the clinic—the beggar as well as the rich man. This demonstrated to them, as nothing else could, the loving service of our Lord.

But the chief reason that the work has been successful here, is that the people have received a *pure* Gospel.

There has been no chaff mixed with the wheat; no doubt sowed with the Word.

They have received a pure Gospel as revealed in the Three Persons of the Godhead—the Father, Son, and Holy Spirit.

The Bible has been given in its entirety, as the true word of God.

PERSONAL WORK.

Our method is to do this in a personal way. Each person is received and taught individually. No old woman, however stupid, is turned down. It is true in China as at home, "The hand that rocks the cradle, rules the world."

The hope of China is in its *women*. The women do not understand the Bible 'till they can read it for themselves.

COUNTRY CHAPELS AND SCHOOLS.

Another method that has been

blessed, is the establishing of a chapel and school in country places, as soon as a seed begins to sprout.

A coal of fire soon becomes extinguished, if left alone; but heap other coals around it, and it blazes with new vigor.

So with the establishing of a center. A nucleus soon develops, and growth proceeds.

CASTING OUT DEVILS.

The Chinese are very primitive in their ideals, and bound down with superstition; so the Spirit's power has been manifested here, in ways not known in the homelands.

LETTER TO DR. P. F. PRICE FROM A STUDENT CONVERTED IN A GOVERNMENT SCHOOL

Dear Mr. and Mrs. Price:—

Having safely reached Foochow in the morning of May 3d. I am very busy since I returned home, so I have not written you before this. Your letter, dated May 1st, was duly received. Thank you very much.

Wherever I be, the first thing for me to do is to preach the love of our Lord, Jesus Christ. I preach every day. I spoke twice in the Foochow Woman's College. Last Monday morning I spoke to the students of the Girls' School, and I will preach again in their Y. W. C. A. meeting tomorrow evening. I do love to preach, and I am so glad and thankful that I have been having so many opportunities to tell the people about the wonderful teaching in the Bible. Twelve people (my mother, grandmother, sisters, brothers,) from my family and my relatives, have accepted Christ as their Saviour. They were on probation in the Methodist Church here. The power of God is certainly wonderful, more wonderful than we can think of, and still more wonderful is His love to us.

We have been thinking of you and

This is seen in the casting out of devils. However we may criticize the situation, what the Chinese call devil-possession is relieved in many cases through prayer, in the Spirit's Name.

They shall "dream dreams and see visions." Laugh as some will, it is undoubtedly true that many seekers are strengthened to take their stand against superstition and persecution, through visions.

One old woman we call "Cornelius" because of her vision so similar to his.

Strong faith in God's promises is the secret of success.—*Woman's Work in the Far East.*

praying for you. I do not know when I shall leave for Smoy. The weather is very warm here. We are planning to go to Kuling this summer.

How are you all? Hoping that all of you are quite well and happy and be nearer to God, our Heavenly Father.

Thank you for your good teaching about Baptism.

May God bless you all. With love and prayers.

Most sincerely,

LELAND TSAIWANG.

Excuse write in haste.

(From a student converted in a government college in Nanking, and now a "flame of fire.")

—o—

The first national Y. M. C. A. Convention in Mexico was held last May. Measures were taken to form a permanent national committee. President Obregon contributed 50,000 pesos to assist in the work of extending the Association movement in Mexico.

ENCOURAGEMENTS BY THE WAY

MISS M. J. ATKINSON.

Takamatsu, Japan, Nov., 1921.

I WANT to tell you of a few of the good things that have come to me recently. Each year I give out, either by the wayside, in the hospital or on the street car—thousands of Christian tracts. Seldom is one refused. On the street car, on the railway coach, as people journey, I know many of them are read, but it is not often that we can know the result. The other day, however, I was shown a tract that the owner had read seventeen times. It was soiled and thumbed and full of dog ears (?). I gave it to her at our street chapel service some two years ago. She took it and passed on. I forgot all about the incident. But she has become an earnest Christian and may not that little tract that she still treasures have played an important factor under God, in turning her from darkness to the true Light?

The regular bi-monthly meeting for my cotton mill girls comes. In the absence of a Bible woman one of the Christian women, a lay-worker, goes with me to the out-station for the meeting. We get there early, in order to visit a woman whom I visited often last summer, while she was ill here in the Red Cross Hospital. We were delighted with our cordial reception, but it did not seem wise to tarry there long. We hurry on to the mill to find that most of the girls had been given permission to go out to the big heathen festival that was going on in the town—these festivals are very much on the order of what Barnum's show meant to me when a child, only these so-called religious festivals are more grotesque and there is more drinking and carousing. The manager of the mill said: "I don't think you will have many to-night, but if you are willing to teach only a few, why alright." Recalling that wonderful talk by the well of Samaria, I said, "Yes, if there is only

one I shall be glad to teach that one." We go into the room where we hold the meetings and begin to sing. At first there are only five or six, but gradually the number increases to about thirty. I teach the lesson on the healing of the Nobleman's Son—the man's faith, Jesus' power and willingness to heal and to save are the points stressed.

They listen so attentively, then the Christian woman who is with me tells them the story of her young daughter's death-bed scene—they are intensely interested. "What a Friend We Have In Jesus" follows slowly, softly. The Spirit is doing his blessed work. I call on those who want this Saviour for their friend to hold up their hands and five or six hands go up. It is a sweet glad hour as they take their first decided step for Christ, and we come away encouraged and thankful.

The next night a hospital nurse, to whom I had been teaching Christian songs and Bible for some time, comes in to tell me that she and one other girl had been chosen from her hospital to go to Siberia, and that as she must leave on very short notice, she could not stay that evening for our usual Bible lesson, but she wanted me to pray with her. She has not yet been baptized, but she assured me that she had given up idol and ancestor and emperor worship, and believed on the Lord Jesus. She is one of the finest girls I ever saw, and I think you will



The Red Cross Hospital nurse at Takamatsu, Japan referred to in this article.

agree with me that she has a fine face. (I enclose her photo.) She will have many temptations and trials in the new field, to which she goes. Will you not pray for her? I shall keep in touch with her by letter, and Christian literature, but best of all I can still minister to her via the Throne.

I asked her if she was pleased at the

idea of going so far away, and she said "Well, you know I am a nurse, and I must be willing to go anywhere."

Dear trained nurses in the home land, why is it that Africa, China, Korea, call so loudly for help and with such slow response? May it not be because *you* are *not* willing to go anywhere!

THE HOUSE THAT "KUE" BUILT

GEORGIA F. HEWSON.

SHORTLY after my arrival at Kwangju, July 10th, 1920, I was greeted with the good news that I was to have a Nurses' Home for myself, and the Korean nurses. It seemed like a dream, and I felt like it would never materialize. I did not know who had built the other missionaries' homes, but I was sure it would take ages to get the building material together, and that it would never be ready for occupancy—pessimism.

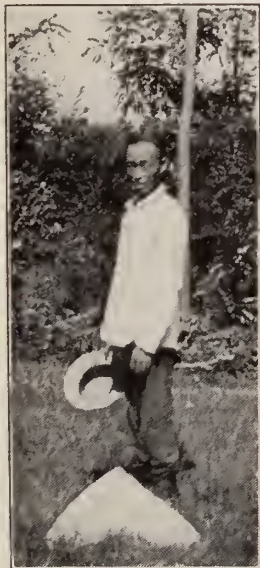
Just a year afterwards the house was all finished. Let me tell you how it

was done. "Kue," the Chinese carpenter, was called and given the plans Dr. Wilson had drawn. He called his other men and began work on the rock foundation. Gray brick was made in the kiln on the Compound and brought to the site on the backs of coolies. The building grew, the window frames were put in, and it began to look like a house. The timbers used were

rough. Split bamboo was used for laths; mud was put on the bamboo, and finally plaster, which was colored with red earth and when dry made a pretty buff. The roof is very picturesque, made of Korean tile and mud. In front of the house are two large brick pillars which help support the roof and the porch.

If I do not give you the dimensions you may think that it is a large "chip," but the beauty of it is, that it is small, but very convenient, the outside dimensions are 24x28 feet, and this space is divided up to the best advantage. There is a small attic and a cellar about the size of a pocket handkerchief. We have running water and will have electric lights when we get another voltmeter and ammeter, which the Japanese inspectors require before we run the Delco Engine, that supplies electricity for the Hospital and Nurses' Home.

The upper floor is used by myself. The Korean nurses live downstairs.



"Kue," the Chinese contractor, Kwangju, Korea.



Nurses' Home, Kwangju, Korea.



Boys' School at Kwangju; about 350 boys in attendance. This picture was taken when the boys were in action on the playground.

There are only three living in the home now; the other three women nurses have families and live in their own homes. This fall we hope to take on more new nurses and teach them reading, Bible and Practical Nursing.

Now, who was so good as to give

this lovely home to the nurses? Mr. C. E. Graham, of Greenville, South Carolina. It is to him we wish to show our appreciation and give our thanks for his interest in us and our work here among the Koreans.

Kwangju, Chosen.

THE BLESSED WORK OF NURSING

MISS LILLIE O. LATHROP.

THIS year has been one of less disturbed conditions from the outside world, enabling our nurses to improve in their work. While it is hard for them to do class work and a 12-hour schedule of work in the ward, several of them have done well during the past year. All necessarily improve in some ways, and it is a happiness to see the growth in grace of some. Best of all is their desire to learn more of God's Word. Last Sunday one of them received Baptism and one was received as a Catechumen. Several others expect to take examination in the fall.

When our new American nurse comes to our aid, I hope to give them more instruction in the Bible as well as the practical part of nursing. It is impossible for one American nurse to do justice to all the evangelistic opportunities in our hospital. The seed

which have to be so hastily sown and left to struggle for existence have given wonderful results in some cases.

One woman who came in from a heathen home, in a desperate condition, seemed at first invulnerable to the Gospel message. Twice her life hung by a thread, and each time I sought vainly for some gleam of a desire for salvation in her mind. The third time she seemed entirely beyond human aid; but God gave her another chance, and now she has a happy smile which comes only in the face of a saved soul. And as a miracle she is getting well.

A month ago, a stout, rosy, happy young woman came to meet me as I entered the hospital, saying, "You don't know me." However I did recognize her sweet smile. She had left our hospital six months ago, in a most pitiful condition, going home to die, as it then appeared. She said that

after going home, she thought of our hospital many times as her body grew more weak and she had no one to bathe her or give her clean clothes. In her misery and loneliness, she spied her Testament near her. She read it and prayed, "Oh, God, if I'm going to die, please take me quick; and if I'm going to live, please make me well quick." From that time she improved until now she is the picture of health. She asked for a new Bible and took a

Catechism to memorize, saying, "I want you to tell me what to do, I'm going to preach all I can."

One of the events of the year, was the marriage of one of my single nurses to one of the single helpers. The bride was arrayed in a blue silk of her own, and a borrowed veil, and carried a bouquet of zinnias. They were married in the church, and were a very good looking couple.

Kunsan, Chosen.

THE MOSLEM WORLD

WE HAVE been receiving some recent copies of *The Moslem World*, one of the most interesting and ably edited missionary periodicals that comes to our exchange table. Its chief editor is Rev. Dr. S. M. Zwemer, of Cairo, Egypt, who, in ability, experience and influence, both at home and abroad, stands at the head of all Moslem missionaries. He has, what seems to us to be, about the heaviest missionary load to carry of any one in the whole body of missionaries in all our fields. Almost for a generation he has been compelled to walk almost entirely by faith and carry on his work without visible results in Moslem conversions. His faith, however, has never faltered, and in due time it will have its reward. Already

there are many signs that the walls of the Moslem Jericho are tottering to their fall. Some day they will come down with a crash. Dr. Zwemer may not himself be here to witness the phenomenon, but he will know about it wherever he is and the joy of victory will be his.

Our people, as a rule, are very poorly informed on the Moslem question, which is in some respects the greatest and most important of all religious questions in our day. We would be glad if some of them would subscribe for *The Moslem World*, which can be obtained for \$1.25 per annum from the Missionary Review Publishing Company, 156 Fifth Ave., New York City, N. Y.

ON THE WAY

EGBERT W. SMITH.

ONE of our party of Dr. and Mrs. Stixrud, with their three children, Miss Georgia McKay, Miss Mary Salter Porter, and myself, has come to the conclusion that "a life on the ocean wave" is not what it is cracked up to be. But we are hoping that in a day or two she will be her bright and winsome self again, forgetful of the loathing with which she now regards even the simplest form of nourishment.

We are "rimmed with the azure world" this morning, and sailing right into the eye of the sun. We left Antwerp day before yesterday, December 20th, at 2 P. M., and are steaming along with France, too far away to be visible, on our left. We shall port at La Pallice tonight, where I shall mail this letter. Tomorrow morning will see our prow turned Africawards, the next stop being the Canary Islands off its west coast. The voyage from

Antwerp to Matadi, in the mouth of the Congo, where we finally cast anchor, will take about twenty days.

Dr. and Mrs. Stixrud and I are delighted with the two young ladies whom we are taking out as reinforcements. They are not only good, the supreme essential, but they are also game, with that humor and gayety which is the fine flower of courage.

In Brussels I met a very intelligent gentleman, just returned from a tour in the Congo Belge, and I was pleased, but not surprised, at the superlative terms in which he described our Southern Presbyterian missionaries, and their work and standing in the Congo.

Brussels is the headquarters of the European Mission work of the M. E. Church, South. In Brussels they have an excellent School for Girls, an Orphanage, and a Hospital. I was the guest of our Southern Methodist friends there and preached for them Sunday morning. Their cordial and gracious hospitality I can never forget. No brother could have been kind-

er and more helpful than Dr. D. A. Sloan, the Business Manager. And, by the way, he told me that he was born and reared a Presbyterian, and is the first cousin of our missionaries in China, Misses Addie and Gertrude Sloan.

I trust and pray that the call for missionary doctors that our committee has published and asked every pastor to read from his pulpit, will bear fruit. Dr. Kellersberger, whom I saw this week in Antwerp, cannot return to the Congo for perhaps a year. Dr. King has been alone there for practically a year, and when Dr. Stixrud arrives, that will be only two doctors for five stations, which are separated by distances requiring from two days to two weeks of travel. Surely the needs of our own missionary families, to say nothing of the native needs, ought to prove the call of Christ to some of the doctors of our Southern Church. God grant it!

S. S. Anversville,
December 22, 1921.

NOTE OF THANKS

ANNA McQUEEN.

I WONDERED if my request in the Survey for second-hand Sunday school picture cards might bring an avalanche of them upon me. There has been no avalanche, but at various times, packages of cards have come and so the school girls have had a steady supply. At first, I thought I could send an individual card of thanks to all who are helping in this Sunday School work, but since I cannot find the time, will you please pardon my thanking you collectively in this way.

You have helped a great deal in enlarging our Sunday School attendance. The results cannot be shown until eternity. On Saturdays, thirty to fifty school girls receive some of the pictures to aid them in their work of bringing in heathen children into ten different Sunday Schools.

At the First Church, last Sunday, not counting the babies on their backs, I counted about one hundred children who were brought there by the school girls. The new pupils are easily distinguished by their unkempt appearance. Martha and Sune-an-ie, whose name means pleasant and peaceful stand at the door to give a cordial welcome to all who come. I wish you could see how faithfully and zealously these two little girls perform their duties as doorkeepers. Besides the smiling welcome, they help locate the children in their proper classes and carefully guard the door lest some child escapes before the school is dismissed. In this children's Sunday School, thirteen classes were taught last Sunday by the school girls. Two girls are assigned to each class so that

the second girl can help keep order or teach the overflow or act as substitute teacher, if need be.

In the day school the fourth, fifth, sixth and seventh grade girls have special training and practice teaching in preparing the Sunday School lesson. From these grades thirty of the most capable girls are teaching in ten

schools, but we are continually being asked to supply more teachers. We will have to select some of the larger girls in the lower grades and try to train them to teach. Pray for these young teachers and pray for God's blessing upon all our Sunday Schools. This is Sunday School year in the Progressive Program for Korea.

A CORRECTION—NO CHANGE IN POSTAL RATES TO JAPAN RATE TO BRAZIL REDUCED.

IN THE February issue of the Survey appeared an item announcing a change in postal rates to Japan. This was a mistake, as the old rate of five cents for letters still applies, according to information received from the Post Office Department, Division of Foreign Mails.

With the above information came a notice that the postage rate to Brazil had been reduced. Effective January 1, 1922, the domestic postage rate of two cents an ounce or fraction thereof will apply to letters mailed in the United States, and destined for Brazil.

HIDDEN TREASURE

1. What seems to be the condition of Mexico?
2. What is our opportunity in Mexico?
3. Labor 25c a day, and a man could be executed for debt—Where?
4. He holds the record for the thousand yard race, in Mexico—what is he doing with his life?
5. A new work for Dr. Allyn—what is it?
6. A dream made a man give his life to the gospel ministry, what was it?
7. A family altar established in every home—where?

8. And was the image of Christ erected?
9. A Young girls' Christian Society, where, and what kind of work are they doing?
10. A disappointment in the work—what is it?
11. A new experience for China—what is it?
12. Are tracts valuable?
13. How much did the pumpkins and other produce bring?
14. She wanted a new Bible, and a catechism to memorize. Who?

SENIOR FOREIGN MISSION PROGRAM FOR MARCH, 1922

Arranged by Miss Margaret McNeilly

TOPIC—MEXICO

Hymn—The Morning Light is Breaking.
The Lord's Prayer in concert.
Minutes

Roll Call—Answer with the name and location of a missionary in Mexico.
Business.

Scripture reading—Psalm 24.

Prayer—For the special needs of Mexico.
Solo—In the Secret of His Presence.

Quiz—Hidden Treasure.

Topical—Monthly Topic.

Economic Conditions.

Some Sowers Went Forth to Sow Seed.

Hymn—Selected.

Prayer for the workers in our Mexican field.
Close with the Mizpah Benediction.

SUGGESTIONS:

For the roll call, an item of interest could be added about the worker and the field.

A brief sketch of our new field in Mexico would prove interesting.

Items, from the secular press, on Mexico, would add to the program.

Pray earnestly for the work and the workers in Mexico, and for the Executive Committee of Foreign Missions, and for the Church that she may measure up to her responsibility in financing the work in foreign lands.

COMPARATIVE STATEMENT

FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation:

	<i>January</i>	1922	1921
Churches	\$	76,888.07	\$ 70,794.16
Sunday Schools		1,258.25	972.82
Sunday Schools—Educational		827.00	
Sunday Schools—Mexico			746.76
Sunday School—Miscellaneous			34.84
Societies		15,398.97	12,995.06
Societies C. E. M.		37.50	141.50
Miscellaneous		3,541.83	4,017.46
		<hr/>	<hr/>
		97,951.62	89,702.60
Legacies		213.62	9.95
		<hr/>	<hr/>
		98,165.24	89,712.55
Ten months April 1, 1921 to Jan. 31, 1922, inclusive:			
Churches	\$	507,251.37	\$ 503,296.26
Sunday Schools		10,557.36	11,347.66
Sunday Schools—Educational		18,079.37	
Sunday Schools—Miscellaneous		232.64	887.95
Sunday Schools—Mexico			23,784.12
Societies		107,709.99	93,628.46
Societies—C. E. M.		826.78	1,790.12
Societies—Miscellaneous			82.69
Miscellaneous Donations		31,786.53	38,653.75
Miscellaneous Donations—Sundries			29.31
		<hr/>	<hr/>
		676,444.04	673,500.32
Legacies		2,876.91	3,289.39
		<hr/>	<hr/>
Total for Regular Budget	\$	679,320.95	\$ 676,789.71
Initial appropriation for years ending March 31, 1922			\$1,254,864.13
Deficit March 31, 1921			242,626.58
Total initial appropriation and deficit			\$1,497,490.71
Receipts for objects not in Regular Budget			92,610.70
Appropriations for objects not in Regular Budget			92,610.70

It is gratifying to report that there is an increase of \$2,531.24 as compared with last year.

EDWIN F. WILLIS.

Treasurer.

Nashville, Tennessee, January 31, 1922.

THE JUNIORS

V. V. V.'S AGAIN.

Dear Girls and Boys:

Last year I had you guessing, but you guessed wrong. This year I have you guessing again. Maybe you'll guess right this time.

Are the girls in the picture Japanese? Guess first, then read my letter.

Last year I told you about my Sunday School class that was named "V. V. V."—verdad, valor, virtred, which in English means truth, courage (or valor), and purity (or virtue). Now, when you think about it, if a boy or girl is truthful and brave and pure in heart and speech and behavior, what else would you want him to be? I think he would be about O. K. He wouldn't be "goody-goody," because goody-goodies aren't always brave. I think he could be called a scout or a camp-fire girl.

Speaking of scouts, reminds me to

tell you about a little missionary child, Hervey Ross, who knew more Spanish than English. One day he fell down when playing with another American boy. When Hervey began to cry, the other little boy said, "Be a scout." He stopped crying. Though he had not the slightest idea what a scout was, he was very proud that his playmate had called him one.

The next day, his little sister, Mary Wilson, got hurt and began to bawl, and he called out to her, "Don't cry, sister, don't cry, be a *skunk*." She stopped crying and ran to her mother and very proudly announced, "Mamma, Bubber says I'm a skunk."

Now I'll tell you about these little Japs. In the picture where they are standing in a row, beginning at the left, the girls are Ruth Brown, Gladys Brown, Katherine Morrow, Helen



Girls in Japanese Tableau.



Girls in Japanese drill

Brown, Enriqueta Sauchey, Virginia Sauchey, Rebecca Delgado, Ophelia Sanchez, and Consuelo Gomey. So they are about half and half Americans and Mexicans. Some people say that hundreds of years ago some Japanese went up into Siberia, crossed the Bering Sea, came down the Pacific Coast through what is now Canada and the United States, into Mexico; and that is why some Mexican Indians are so much like Japanese that if they exchanged clothes you couldn't tell which from which.

In our boys' school where the V. V. V.'s study, we have some day pupils who are girls. At one of the entertainments given by one of the literary societies, the boys invited the girls to take part, and the part they took was a Japanese drill. That afternoon it began to rain. One little girl was very much worried because she knew that if it rained hardly anybody would go, because the Mexicans as a

rule don't possess umbrellas. She went up to her room and prayed, and by the time the program was to begin, the stars were out.

There is a Japanese store here called "The New Japan," and at that store we bought real Japanese umbrellas and fans.

One day when I was on the train coming from Morelia to home, there was a young Japanese man sitting across from us. Rufus said, "Mamma, look at that funny book that man is reading, what do you reckon it is?"

"You ask him."

"But what must I ask him in, Spanish or English?"

"In English first, and if he doesn't understand, then in Spanish."

"Say, Mister, what are you reading?"

"I am reading the Christian Book."

Yes, he was reading the Bible. He had learned to read and love it away over in Japan in a Mission School, and now he is traveling in Mexico, selling goods for the "New Japan."

So you see that though these are not Japs in the picture, our pupils are learning to love the same Bible, the same God, the same Saviour as the pupils in Japanese mission schools are learning to worship.

I should love to have some more letters from you, though I can't promise to answer them, for I am very busy.

Your loving friend,

MEDORA A. MORROW.

THE GLEANERS

We are a little gleaning band;
We cannot bind the sheaves,
But we can follow those who reap,
And gather what each leaves.
We are not strong; but Jesus loves
The weakest of His fold,
And in our feeble efforts proves
His tenderness untold.

We are not rich; but we can give,
As we are passing on,
A cup of water in His name
To some poor fainting one.
We are not wise; but Christ our Lord
Revealed to babes His will;
And we are sure, from His dear Word,
He loves the children still.

We know that with our gathered grain
Briers and leaves are seen;
Yet, since we tried, He smiles the same,
And takes our offering.
Dear children, still hosannas sing,
As Christ doth conquering come,
Casting your treasures, as He brings
The heathern nations home.

JUNIOR FOREIGN MISSION PROGRAM FOR MARCH, 1922

Arranged by Miss Margaret McNeilly

Topic—Mexico

THE KING'S BUSINESS REQUIRES

HASTE

1 Sam. 21:8.

King's messengers must hasten,
King's servants must be wise;
Then loiter not nor dally
When he bids you arise.
For men grow weary waiting
For the servants who should bring
Their burdened, famished, longing souls
A message from the King.

Over Land and Sea.

Song—I think When I Read That Sweet
Story of Old.

Lord's Prayer in concert.
Minutes.

Roll Call—Answer with a verse of Scripture
on Love.

Business
Collection Song.

Offering.

Scripture Reading 1 Cor. 13.

Prayer for the work and workers in Mexico.

Quiz—What do you know about Mexico?

Reading—The Gleaners.

Reading—V. V. V.'s Again.

Song—Jesus, the Light of the World.

Close with the 23rd Psalm in concert.

Suggestions

Copy the verse at the head of the program and distribute among the children and have them read it in concert.

For the Quiz have the children look up something about Mexico, not necessarily of missionary interest, then let the Leader have some questions and answers, prepared on our work in Mexico, and ask the children these, after they have been distributed.

An exercise on the pronunciation of the names of our stations in Mexico would prove very beneficial to the children. These may be obtained from the Church Calendar of Prayer.

Pray earnestly for Mexico.

WANTED! NEW EYES!

Adapted from Junior Mission Stories,

by MARGARET T. APPLGARTH.

I WONDER if you guess that sometimes in stories we are trying to give each one of the children who read or hear the stories a new pair of eyes. No. I don't mean eye *glasses*, I mean *eyes*! Something that isn't to be worn all day and taken off when you go to bed at night, but something that will be such a part of *you*, that you wouldn't be you if you didn't have eyes like that.

Of course, very special eyes like these have to have a name, and I think "missionary eyes" will suit them pretty well. Some of you have missionary eyes already, without knowing it. For when missionary eyes see *things*, somehow they always see *people* too. A newspaper means busy reporters and printers; a lump of coal means tired miners with smutty faces way down in the earth. Cranberries mean Italian families out in the bogs where the mosquitoes are thick. Beans often mean the Mexican children who helped to pick them in Texas. Of course sometimes the story will be hidden away for you to find out about some other time.

Missionary eyes can't glare, or stare, or wink, when other people don't look exactly like themselves. They remember that when the Friend of Little Children was here among men. He did not say: "Let all the clean, nicely dressed little American children come unto me!" But He just said: "Let the little children come unto me." So when missionary eyes see little foreign children who aren't so very clean, and who have queer shawls and earrings and perhaps no hats, or funny caps, they smile! smile! smile! But it's the kind of smile that is friendly and never hurts.

Missionary eyes always have missionary hands. Here is a dream-story to prove it:

Once upon a time a little girl was out walking. By and by she came to

Heaven. It was lovely there, for she could look right inside the gate. Lots of people were going in, so she said to the Angel at the gate: "Could I please go in with them?"

"But those are the King's Helpers," the Angel explained. "Are you a Helper?"

"Why I don't think so," said the little girl. "What are they?"

"The King's Helpers do beautiful things for the King with their money and their time for anybody who needs help. The King keeps all their names in His Book of Remembrance, and today He has invited them to His palace to thank them. I will see if your name is in His book."

"Oh, no, thank you! You really needn't trouble to look!" said the little girl. "You see, I haven't any money at all, and I haven't any time, either, for ever since father died I have to work after school to earn money for the house rent. So there's no chance for me to be a Helper."

She was turning away, when the Angel called her back: "Just wait a minute dear, for I have opened the Book of Remembrance and I see quite a number of things you have done for the King."

"Oh, really!" asked the little girl, running back to the Angel. "Why, what can they be, I wonder?"



We need missionary eyes when we look at them.

"Well, the book says that once on a very hot day some Mexican workmen were fixing the street in front of your house. You saw how they mopped their hot faces with big red handkerchiefs, so you carried out a pincner of cold water to them."

"Oh, but that was such a tiny thing to do!" said the little girl. "It took me only a minute and it didn't cost me a single penny. It was fun though, for they grinned all over their nice brown faces. I was ever so surprised they were friendly!"

"Then I see that once you gave a banana to a little Jewish newsboy downtown one cold winter day."

"Oh, did I?" asked the little girl. "I don't remember that at all."

"It was like this," read the Angel, "The banana was all your mother had to give you for your luncheon, but when you saw how thin and starved the little fellow looked, you shoved the banana into his hand, and said: 'I'm sorry it isn't nice warm soup. But it's all I have!'"

The little girl laughed and laughed. "Oh, yes! I remember now. That was the day I got so awfully hungry for supper, and mother simply couldn't understand why! I didn't tell her, either, for I thought she might feel badly to know I had had so little to give away. I didn't suppose the King noticed little every-day things like that."

"Oh, but He does!" said the Angel. "They are the things He counts the most. My dear! You have missionary eyes and hands!"

"Have I really?" asked the little girl. "Isn't that nice! And does that mean then, that I have really helped the King, dear Angel?"

But just then the King Himself stood before her, and said in a voice like the music of all sweet sounds: "I was hungry, and you gave me to eat; thirsty and you gave me to drink; a stranger and you took me in. For inasmuch as you did it to one of my brothers, even the least, you did it unto me."

IN MARCH

By H. M. Miller

SOME TIMES when my prayers are said
And mama puts me into bed,
Up and down along the sky
Comes a wild man riding by.

Up and down and back again,
Rattling at the windowpane,
Calling loudly "Yoo!" so he
Surely must be after me.

I can hear him galloping
'Round the house like everything,
To my window here and then
Calling "Yoo!" and "Yoo!" again.

Then I draw the covers out
So he can't see I'm about,
Close my eyes and breathing low,
Wish he'd stop his calling so.

But he never seems to mind,
Just keeps calling all the time,
All the time as if he knew
All the naughty things I do.

Then I creep, completely hid,
Underneath the coverlid,
Think of all my naughty spells—
I can think of nothing else.

Till at last when he says "Yoo!"
I can't help but cry "Boo-hoo!"
For I'm drefful scared and then
Mama hurries up again.

"It is just the wind," says she,
"Nature's holy minstrelsy;
Every weird, unearthly note
Rises from a fairy's throat."

So I close my eyes and creep
Safely to the Land of Sleep,
With the wild man riding by
Up and down along the sky.

Exchange.

SOME GOOD MISSIONARY STORIES

ATENTION! Leaders of Junior Societies, Superintendents of Missions, Story Tellers! Here is some good news. A book of bright attractive Home Mission stories, by Margaret T. Applegarth. Price, \$1.25.

All who have known her Primary and Junior Mission Stories will welcome **NEXT DOOR NEIGHBORS**. Who are they? Our Jewish Neighbors, Polish Neighbors, Italian Neighbors, Bohemian Neighbors, Chinese Neighbors, Japanese Neighbors, Negro Neighbors, Mountain Neighbors, Indian Neighbors, Alaskan Neighbors,

Latin American Neighbors, Western Neighbors, and "The Rest of Us," twenty-six stories in all, and they are too good to miss.

The Ivory Soap people will miss a good chance at advertising, if they do not try to get permission to use "Little Squaw Laughs-at-the-Sky." Surely none of us knew that even that wonderful article could do so many things! It sounds like a true story, as do most of the others.

Order these books from the Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Tex.

JUNIOR HOME MISSION PROGRAM FOR MARCH, 1922

Prepared by Eleanora Andrews Berry

SOME MEXICAN CHILDREN

1. Hymn—The King's Blossoms.
2. Scripture—Psalm 119:129-136.
3. Prayer—That God's word may give light to the thousands of little Mexican children growing up in Texas, who have been shut off from this light.
4. Some Children Who Have Seen the Light.
5. Some Who Are Just Learning to See.
6. Benito.
7. There is a Green Hill Far Away—Song.
8. Wanted! New Eyes.
9. Prayer—That our whole Church may have Missionary eyes, and may see this wonderful opportunity for service which is extended to us, and that we may soon be able to give to Mexican girls the light of God's word, in a school for them.

Hymn—Thank God for Little Children.

Hymns are from Life and Service Hymns, except "There is a Green Hill." A beautiful musical setting for this is found in Missionary Hymnal, price 18 cents, including postage. Order from Literature Department 1522 Hurt Building. Besides the old missionary hymns, it contains most of the beautiful new ones, which should be a part of the religious education of our young people, and which are not included in the Sunday School song books.

4. Mrs. Guerrero, Guillerma Walls, Catarino Garza.
5. Mrs. Majors' article, and the boy mentioned in Tex.-Mex. Steals.
6. Order from Literature Department, 1522 Hurt Building. 2 cents.



HOME MISSIONS

REV. S. L. MORRIS, D. D.
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our March Topic. The Mexicans in Texas

OUR MEXICAN WORK IN TEXAS

REV. J. W. SKINNER.

The Home Mission work of our Church for the Mexican people lies within the empire State of Texas. Few people realize the extent of this vast empire. If Texas were superimposed upon the Middle and Eastern States so that Texarkana rested on the Hudson river, El Paso would be a night cap for Chicago; Amarillo would have both feet in Lake Michigan and Brownsville would paddle in the Gulf of Mexico. Some empire!

The Mexican people are scattered everywhere throughout Texas, several hundred thousands of them. Segregated Christian service for such a multitude in such immensity of space, attracts small notice. Hence the action last year of the Synod of Texas, placing all Mexican work under the direct superintendence of Synod's Home Mission Committee, that the work should be unified for inspection, and given a larger reflecting light.

There are two general departments, with subdivision of this work.

I. The Evangelistic Department — two divisions.

(a) The Texas-Mexican Presbytery This is the oldest field of operation and covers a territory from the Rio Grande to Austin, and from Laredo to the Gulf of Mexico, about 350 or 400 miles across each way. Here are 20 organized churches (according to 1921 General Assembly Minutes), ministered to by nine evangelists, with a membership of

fourteen hundred and a Sunday School enrollment of more than twelve hundred. In addition to the organized churches are as many more preaching points.

(b) The Advance Field. This is under the leadership of Rev. W. S. Scott, with headquarters at Taylor, Texas, and extends to the State line north and east. Another 400 mile square parish. Several churches have been organized, and many preaching points established.

In these two fields are probably half a million Mexicans. Twelve men to man a field 800 by 400 miles! Some "missionating."

11. The Educational Department.

A self-governing church cannot be successfully established with a clientele of between eighty and ninety per cent. of illiterates. Therefore Christian Education.

In this branch of the work there are three divisions, one partly established, the second definitely scheduled, and the third desperately needed.

(a) The school partially established. This is the "Texas-Mexican Industrial Institute, a farm-school for Mexican boys over fourteen years of age, located at Kingsville, Texas, about eighty miles from the Rio Grande. This school is for general educational work, including High School studies. It is so conducted that boys can earn from one-third to one-half of their expenses during the school session. About



Catechism Class in Advance Field.

fifty boys are in regular attendance. A building program is now under way which will increase the capacity to 200 boys within the next two years.

(b) The second department is to be a Bible and Theological Training School. By action of the Synod of Texas and the Trustees of the Austin Theological Seminary, it has been determined to establish a Spanish department in this School of the Prophets. Here under bi-lingual instructors Mexican young men will be equipped for evangelistic service to their own people. This work has been begun during the year 1921-22, and the Home Mission Committee in Atlanta is paying the salary of one teacher. Several candidates are studying.

(c) And then comes the most modest and perhaps the most needed of all, A Training School for Mexican Girls. For this no arguments are necessary. The Mexican people must be evangelized by Mexicans, and they must be trained in the ways of Christian civil life by Mexican preachers and teachers and leaders. Such leaders must themselves live in the atmosphere of a cultured Christian home.

Such a home can be builded only by an educated Christian woman. The burden of this need is on the hearts of many Christian women in Texas. A Committee from Synod's Home Mission Committee has the matter under advisement for prompt action.

Such is our Home Mission Mexican field and our equipment for the work. It is one of the largest fields of missionary enterprise before our Church. It is a field of desperate need. The Mexicans are a responsive people. Every sentiment of religion, philanthropy and patriotism demands that all Americans consider "The Mexican in Our Midst."

The Synod of Texas has wrought out a plan for advance upon this work. Each part is in perfect alignment. It is a complete unit, no surplus wheels, no lost motion. The plan fits the work. Scout out new territory. Organize and establish the land scouted. Teach the boys and train selected leaders. "Culture" the young women. Establish Christian homes, and presently there will be no "Mexican Problem."

Kingsville, Texas.

"Just to fill a place and no more is what a cipher does in arithmetic. Being a cipher in life is easy enough. It requires no work at all. But to stand for something means will and work."

WHAT SHOULD BE—IN MEXICAN EVANGELISM

Rev. R. D. Campbell

WHAT does the future hold for the three-quarter million Mexican people of Texas? What shall they mean to Texas, and what shall Texas mean to them? A question big enough and important enough to overwhelm the thoughtful citizen and the earnest Christian: What is to be the influence of this large and ever-increasing mass of people upon our civilization and upon our institutions? Shall it be for good or for evil? Shall they be an asset or a liability to the state and to the Church? A hindrance or a help to our progress?

Nay, more, what shall their destiny be? And what is our responsibility as concerns them? As they file up in rapid succession before the great throne to receive their final sentence, what shall it be? Shall they be welcomed into the everlasting joys of our Lord, or shall they be forever separated from His presence?

The answer to all these questions rests largely in the hands of the Christian citizenship and the Evangelical Churches of our beloved state.

The final and ultimate goal toward which we should strive should be nothing short of their complete evangelization and their development into ideal Christian citizens, but leaving this to the Lord and the future, let us consider briefly what should be the program and the goal for the present generation, say for example by the year of our Lord 1940.

I have taken the pains to count the number of towns along the S. P. railroad that traverses the state from Orange to El Paso, including its branches, there being 263 stations; adding to this number those of the Tex-Mex road from Corpus Christi to Laredo, the I. & G. N. from Taylor, south, the St. L. & Brownsville from Houston to Brownsville, and those along the S. A. & A. P., we have a

total of 481 definitely located towns in practically all of which there is a Mexican colony sufficiently large to justify establishing a Mexican Mission. This does not take into account the scores of inland towns and large ranches where similar work should be done. Nor does it include many more scores of towns in Central Texas, in North and North West Texas, that offer like opportunities for evangelization.

Would it be too much for the Evangelical Churches to undertake to plant 1,000 Mexican Churches in as many towns and a dozen of them in such cities as San Antonio and El Paso with their 40,000 or 50,000 Mexican population, and in such dominantly Mexican cities as Brownsville, Laredo, Eagle Pass and Del Rio.

Not only should we seek a large membership, but with the Christian home as the foundation, we should seek to develop a constituency through whose lives, characters and activities, the excellencies of Christ and the blessings of His gospel shall be made manifest to the multitudes around them, filled with superstition and living in darkness.

As for the Presbyterian Churches, uniting their forces, our vision—and not only our vision but our purpose and effort—should be that not fewer than 250 of the 1,000 churches belong to our fold, with no fewer than 50,000 high grade Christians composing their membership.

In order to realize this goal and care for it when realized, we should strive to secure and train at least 100 ordained ministers of the gospel, 300 teachers and lay-workers, develop our Boys School to a capacity of 300 or more, establish and equip a School for Girls with an equal capacity, and put more Mexican students in our Theological Seminary and Bible

School than the entire enrollment has ever reached heretofore.

Is our goal too high? Or is it too low? Is it merely a vision and a dream, or is it something possible of realization? This all depends upon

the attitude, the interest and the effort of these upon whom rests the responsibility and to whom God, in His providence, has opened this "great door and effectual."

Austin, Texas.

WITH THE MEXICAN YOUNG PEOPLE

REV. GUILLERMO WALLS.

THERE is no doubt that a new day is dawning for the Mexican young people, not only for the educational work that is beginning to be done among them, but for their response. The future leaders of our work are anxious to learn and train themselves for His service; they are willing to try new plans and methods; they have faith to undertake great things and courage to put them through. One of the proofs is our first Christian Endeavor Convention.

Our Christian Endeavor army is like Gideon's, just three hundred strong, and as brave and enthusiastic as his; the trouble is that our Endeavorers are scattered all over the State. The call went out and we had fifty delegates present, and at nights we had about one hundred and fifty at the meetings.

An encouraging feature of the work is the fact that there is a decided spirit

of co-operation between the American societies and our work. The Austin City Union helped to finance the Convention, and we had Mr. Huppertz, State Field Secretary, who made one address. During the meeting we had several American visitors.

One of the greatest problems in this work is the lack of proper literature in Spanish. Most of the conferences were devoted to the solving of this problem, by presenting suggestions to be used in the societies, and uniting the work to make the most of the few things we have. To get the material for our topics, we have to translate and adapt to our needs from the Christian Endeavor World, and send it to several societies. The Texas Union is trying to publish some literature in Spanish, that will greatly help the developing of the organization.



Mexican Christian Endeavor Convention at Austin, Tex. First row, reading from left to right, Rev. Guillermo Walls, in charge of program; Mrs. C. S. Guerrero, in charge of entertainment; Dr. Currie of Austin Theological Seminary, who delivered four lectures; Mrs. R. D. Campbell, Rev. R. D. Campbell, and Miss Wright of the Y. W. C. A. International Institute.

One of our weakest "sectors" in the work is the social life of the young people. Socials are well known to Americans, but not so with our people. To those who come from the Catholic Church, about the only entertainment known is the dance, so when they go to a real Christian Endeavor social they don't know what to say or how to play. During the Convention we stressed this part of the work by conferences and practice. Our societies will be of greater service when we can get more smiles on our Endeavorers faces; and just as soon as the Social Committee knows more about its duties, we will have better societies in this respect. A booklet in Spanish, stating the value of socials, would be of a great deal of help.

The Convention had Bible studies under Dr. Currie from the Theological Seminary. They were a real blessing. It should be noted that every one of the delegates had pencil, note book and Bible, and used them too!

This work has paved the way for greater things. Our "Three Hundred," the future leaders of our work, are anxiously praying and working for the new day when the Church, realizing the opportunities it has within its own borders, will help them develop their strength to be used "For Christ and His Church."

Our Sunday Schools are leaving the Cradle Roll, where they have been so long, and are working in the Beginners' Department. In other words, we are trying to get our schools away from the ruts of the first days of the work, when the only "method" of teaching was the "sermonizing method." We are beginning to see our schools trying new plans and getting in the road of better and greater things. We are not quite ready for the advanced course that most of the American schools follow, but we are reaching towards that goal, this process will take us some years, but we'll get there—just watch us!

Most of our Sunday Schools are in a one-room church, some are in country school houses or private homes. It is very hard to do any real teaching in places like these: sometimes the teachers have a "yelling contest" while they are trying to get the attention of their classes, and little by little we have more noise than in a Pentecostal meeting when they have the "gift of tongues." But sometime we'll have rooms for our classes and a few modern church buildings, and we will better this condition. In some places we have two or three rooms for classes, but as a rule we just have one.

To give an adequate idea of the work of starting a new work and the trouble of finding a place for the Sunday School, I will mention one case. I had been preaching in several plantations, preparing the people for the Sunday service. At the last moment the teacher in charge of the school house refused to let me use the Mexican school. I went to the recently-elected trustees. I found them in a "saloon" of the old days, sitting on empty beer kegs, playing cards. I had to wait until they finished playing their hand. They were not very sure whether they had been elected trustees, or what, and after speaking in German some minutes, they granted permission to use an old school shack. An elder and myself, after two hours' work, had the place more or less clean; we had no benches, nearby we found some boards and placed them on old buckets. As some of our visitors weighed more than we thought, by the end of the service all had to stand up. But we had the service.

We are beginning the training of our teachers. Here again the greatest handicap is the lack of proper literature in Spanish. We were using a text book for our teachers, but it ran out of print, but we hope to get it again and to use it as a basis for a Teachers' Training Course. As a rule our teachers are anxious to equip themselves for

better service, but the lack of literature is the problem that has to be solved before the schools receive the benefit of their willingness to study and teach. Our schools do not need translations, but literature prepared especially to meet the needs of the Spanish-speaking people, prepared by men and women of experience in the

work, and who are still on "the firing line."

We are beginning to get rid of the traditional ruts. We hope to have a better equipment in our work, and better trained teachers. We are just beginning—watch us grow!

San Antonio, Texas.

THE MESSENGER OF CHRIST.

He held the lamp of truth each day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—"the world's Great
Light";

And gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the the weary saint,
And bade him drink when sick and faint.
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To raze the walls of Satan's hold—
The trumpet coming thus between
The hand that held was scarce was seen.

But when the Master says, "Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp"
The weary hand will then be seen,
Clasped in those pierced ones—naught
between.

—Selected.

THE ADVANCE FIELD

IN a letter explaining why no article had been sent in from the Advance Field, Rev. Walter S. Scott says:

"I am just leaving, in the missionary car, for Wichita Falls. Enclosed are two snapshots. One is the chapel at Taylor, in course of construction. I am up above in black cap, with carpenter's apron. Mr. Penn is below. The chapel was built entirely by the members, under my direction. and is

the eleventh I have erected, with the help of the members. The other picture is self-explanatory.

In eight and a half years the Advance Field has grown from one to nine churches. We have had two ordained workers for three and a half years of that time, the rest of the time only one. We are expecting Rev. A. B. Carrero, who organized the Mexican Presbyterian Church at Dallas,



Building the Chapel.



Mr. Scott at left, Mr. Penn at right.

and developed that work, to begin work with us by the middle of February.

The record for the Advance Field for 1921 is—four churches organized, one hundred members received, one chapel built at Taylor, entirely by the members, without a dollar from the

Church Erection Fund, and practically out of debt.

We have nine churches, five hundred members, twelve Sunday Schools, with an enrollment of 420. Hutto Church, organized last May, is buying a chapel, the members having already subscribed \$450.

SOME TEX.-MEX. "STEALS"

NOT *by*, but *from* Tex.-Mex. are the steals. Of course a Mexican issue of the Missionary Survey would be incomplete without Tex.-Mex. represented. Unfortunately that is a busy place, and the requested article was not received, so we have clipped from the Reflector, and from a personal letter from Dr. Skinner, some of the good things that are happening there these days, and pass them on to our readers. If you want to see a place where small investments yield large dividends, look at Tex.-Mex.

This year Tex.-Mex. is thankful for:
Our loyal friends;

A comfortable and capacious dining hall;

One permanent dormitory;

An efficient, interested faculty;

Good crops on the school farm;

A profitable year in the dairy;

The beginning of a business training department;

A student body working together for the interests of Tex.-Mex. through their Self-government Society.

The teachers' cottage to be built next summer, already under-written by the various Presbyterials of Texas;

The prospect of early construction of one wing of the school building and one additional dormitory, making our equipment adequate for nearly 100 boys.

"Praise God from Whom all blessings flow!"

The boys recently went into Kingsville Church to witness the admission to membership of Noe Gonzalez and Lupe Zarate. We are very much gratified that a steadily increasing number of our boys are definitely aligning themselves with the Church for Christ's service.

A most welcome message from Coyoacan, City of Mexico. Catarino Garza has just graduated from the Presbyterian school down there as honor man. His fine work has won for him the one scholarship offered by the University of Pennsylvania to the young men of Mexico. Catarino arrives in Texas next week, bringing a young friend to enter Tex.-Mex. He will spend a day or two with us on his way to Philadelphia. Inasmuch as Catarino spent two years as a student of Tex.-Mex. before going to Coyoacan, we feel a justifiable pride in his progress. Hurrah for the Mexican boys who are making good!

A clear-headed Tex.-Mex. friend is not satisfied. Indeed he is disappointed. Our development is far behind our opportunity and obligation. This friend of fine business judgment af-



Miss Noell and "los gatos", the boys who help in the kitchen.



Some of the Boys.

firms that in addition to everything that Dr. Skinner can name as reasonable possibilities in the near future, Tex.-Mex. needs an additional \$10,000 for *immediate equipment*. With this provided, his vision readily sees the results of the next few years multiplied. He volunteers to be one of ten to make good this \$10,000. He has backed his judgment and his faith by depositing to the credit of Tex.-Mex. in a Kingsville bank the sum of \$1,000. His words are: "Call for ten subscriptions from those who are perhaps nearing the end of the journey and want a little left where it can do good after they are gone." It would be a message of inspiration to all who read the next issue of the Reflector to come upon the statement, "The Other Nine are Found!" If you will be one of these, write or wire the glad news at once.—*Tex.-Mex. Reflector*.

—o—

He just blew in. Literally! Get his picture. Four feet ten inches, weight about 80 pounds, age about 14 years, a piece of a shirt and a pair of trousers tied in a red bandana under his arm. Home? He had none. Parents? Dead. Place of Abode? 75 miles to the north. How did he come? Walked. Why? He had heard there was a school down that-a-way where a boy could have a

chance to learn and work and be a man. Did Tex.-Mex. take him in? What do you say? Would you have shut the door in the face of that unkept, famished, homeless, uncared-for boy?

In a letter, Dr. Skinner writes, "I have the \$1,000 check here in the bank—now tell me how to line up the other nine! You know I've a sort of hunch they are going to come to time. I'm going to try and break ground for the south wing of the main school building this week. * * * Here's some of the situation: With reasonable success from the cows and hogs, a fair support from the Auxiliaries and churches, and the generous appropriation from your Committee, we are going to do our very best to beat out the school year without a deficit. I have over \$1,000 in the building fund, then this new \$1,000 just come in. The church asked for an extension on their pledge of \$4,000, but offered me a note for same dated October 1, 1921, and bearing 8 per cent. interest. A friend agrees to advance the \$4,000 and hold this note as collateral. I have three cars of tile and one car of sand on the ground and paid for. We need that school building so badly that I believe the Lord won't scold if I dare to break ground and go at least as far as I can pay the way.

With all the rough work done by student labor, I believe I can put that wing up for around \$8,000. It will be 32 by 58 feet, three stories. The first and second stories, two large class rooms each, and the third story, eight dormitory rooms for the present, later to be turned into two class rooms and two laboratories, Physics and Chemistry. My old fingers just itch to tackle it. I feel just as I used to do in the old scrimmage line on the Princeton Grid. I want to win, or "bust" something.

Oh, but it's a worth-while old game. We have a bunch of boys you'd be proud of. Of course there are a few

I'd like to kill every day, but right out of that rotten bunch of no accounts we'll get a few worth while. That chap who has just won the Pennsylvania University scholarship at Mexico City—the first year he was here, I wanted to murder him a dozen times. Smart! Of course! But into everything under the sun when he had no

business. The University of Mexico City is after one of our first boys, three years here, and now has finished at Sherman and had one term in Chicago University, specializing in Physics. Some kid! He has gone ahead of the President of Tex.-Mex. But these things just make you feel that Tex.-Mex. is WORTH WHILE!

THE NEED OF OUR MEXICAN GIRLS

MRS. ADELFA GONZALES GUERRERO.

ONE of America's greatest men said, "All that I am I owe to my mother," and if I am allowed to paraphrase his statement, I will say "All that I am I owe to a Mission School." It was in a Mission School that I learned the English language, which has helped me so much in understanding the heart of the American people; it was there that I met the Christ who is all in all to me, and it was there that I consecrated my life to His service.



Two girls in our Galveston Sunday School. They will probably have their chance.

That mission school was the Laredo Seminary (now Holding Institute) at Laredo, Texas, which is under the Women's Missionary Council of the Southern Methodist Church. Because I was ten years in that school (eight as a pupil and two as a teacher) and because I know so many boys and girls—most of them grown up now—who were influenced for good by that school, I should like to see many schools like it established.

Our Texas-Mexican field is so large that it needs three such schools, but of course one would be all that could be started for the present. I am writing today to plead for that school. As I look over our Texas-Mexican field and realize how many of our own Presbyterian girls are going without an education, how many are waiting for a chance to get an education, I cannot help but send the prayer, "O, Lord! Send us this school SOON!"

Our Mexican girl in the city—I speak of conditions in Texas—has *one* chance to get an education. That is, that her parents or relatives be willing to deprive themselves of the money she might earn, and deny themselves so that she may have the things necessary to go through school. It's a poor chance, but it is a chance.

But our Mexican girl in the country has no chance at all. She has to work in the cotton fields, and she can only go to school during the dead winter months when there's nothing doing in the cotton fields, but when it's so cold

or rainy or windy that girls cannot very well walk two or three miles to go to school. And so these girls pass on from girlhood into womanhood without even the rudiments of an education.

In our congregations are so many girls in their teens who cannot read when you call on them to "read the next verse." They are bright and intelligent looking, but they simply haven't had the chance. All too soon these girls will be marrying and building a home of their own. How can

these mothers rear their children in the fear and admonition of the Lord, how can they teach them the Lord's Word, when they cannot read themselves? My friends, will you not do something for our girls? Will you not do something *quick* before this generation of girls passes on to wifehood and motherhood? If the mother is the center of the home, will you help our girls to prepare for their future station in life by giving them the right kind of an education?

Austin, Texas.

A WORTH-WHILE INVESTMENT

MRS. L. C. MAJORS.

(As is frequently evidenced, the work of Home Missions and of Sunday School Extension is closely allied. Many workers, including the writer of this article, draw a part of their support from each committee. Sometimes a work is started by one committee, and later on the other committee is asked by local authorities to share in some phase of it. Such is the case in the work for the Mexicans in El Paso. For years the Home Mission Committee has been supporting a pastor for the Mexicans in El Paso, and a few years ago a substantial building was erected, largely with funds supplied from the Committee's funds. Recently the women of El Paso Presbyterial saw a need and asked the Sunday School Committee to help meet it, as the Home Mission Committee could undertake no new work.—Editor.)

It is a mission day school for Mexican children in El Paso, Texas, taught by Miss Soledad Gonzales, who is supported jointly by Sunday School Extension and El Paso Presbyterial. It was opened September 1, 1921, with fifteen pupils, all of primary age. By December we had enrolled forty, and were forced to refuse others, for by this time we had pupils in the first, second, third, fourth and fifth grades, with only one teacher.

Our school room is a tiny adobe house, located on the side of an irrigation canal, about eight blocks from our Presbyterian Mexican Mission of which Rev. Abraham Fernandez is pastor. Very few of these pupils, however, were attending our mission be-

fore the day school opened. It is only five blocks from one of the public ward schools where 1,900 Mexican children are enrolled, practically every one of whom are Catholics.

Even if they attended our Sunday School regularly on Sunday, could we hope to train them as Christians in this one short hour, against such influences and associations five days in the week?

In our mission day school they are taught, in addition to the regular public school course, a Bible lesson every day, and they take these lessons into their homes.

They pay a small tuition which goes to buy their needed materials, pencils, crayons, and so on.

The little fellows are faithful in attendance. The stove pipe may fall and the school room be unheated for four or five of the coldest winter days, still very few will be absent. When we visited them December 22nd, they were all present—except those who were ill with diphtheria—to receive their Christmas present and a little individual Christmas tree, and their little dark faces beamed with happiness as they sang their Christmas hymns for us. To hear this small group sing "Christ Was Once a Little Baby, Just Like You and Me," know-



An Adobe House on the Canal. The Day School is held in such.

ing that in our own city there are more than 45,000 Mexicans and less than 1,200 of them Protestant Christians, was a forceful reminder of our duty to teach them also of the death of this Christ for them as well as for us. Truly in this "harvest field there is work to do, the grain is ripe but our reapers few." We are praying for more workers.

An afternoon Sunday School was organized at the school last Sunday, with Rev. Mr. Fernandez and Miss Gonzales in charge. Forty pupils were enrolled, eighteen of them members of the Mission, twenty-two Catholics, off the streets. Monday night, December 26th, these children met with the Mission Sunday School and congregation, at the Mission, and rendered a splendid program, most of it given in Eng-

lish. They had a Christmas tree and an abundance of gifts, candy, fruit, dolls, toys, groceries, clothing, provided by the Westminster and Manhattan White Gift services.

From our Mission congregation, we have one candidate for the ministry, Bulmaro Albidrez, who will go in a few months to Mexico City, where he will prosecute his studies in our Mexican school. Bulmaro has been janitor at Manhattan for several months. He is a bright and earnest Christian. Through our school and mission we hope to train others like Bulmaro who will help save their people.

Oh! That we had more schools, more missions, more teachers and more preachers.

El Paso, Texas.

DECEMBER TWELFTH IN MEXICO AND EL PASO

MRS. R. RANDOLPH JONES.

THIS is the day sacred to "Our Lady of Guadalupe," Patron Saint of the Nation. While from one end of Mexico to the other, fiestas are held in her honor, few know the reasons for the passionate loyalty of the peon to this day. To fully understand, we must go back to the rule of the Aztecs long before a Spaniard set foot on American soil.

This hill near Mexico City, now named Guadalupe, was in the Aztec called Tepeyac, and on its slope was

the most sacred shrine of all to the Indians—to Tonantzin (Mother of the Gods.) Aztec Indians from far and near made pilgrimages to this shrine and offered sacrifices in a temple there. But when the Spaniards conquered Mexico and the Roman Catholic Church undertook to Christianize the Indians, they destroyed the pagan temple. Notwithstanding this, the unreconstructed Indians continued to visit secretly the sacred place.

A brilliant idea occurred to the Fathers, and the legend runs as follows: (Many sacred places in Europe have a similar history.)

On December 9, 1531, Juan Diego, a poor Indian peasant, was passing along on the hill, and suddenly the air was filled with sweet music, and the Virgin appeared to him. She told him to go into the city and tell the Bishop to build a church to her on that spot, the identical spot formerly occupied by the shrine to Tonantzin.

The Bishop was skeptical (so runs the story) and demanded a proof. Poor Juan returned repeatedly to the hill, and finally the Virgin met him again and instructed him to gather some flowers, wrap them in his "tilma" (Serape, blanket) so the Bishop should be the first to see them. Amazed, the Indian looked around, and that barren place was covered with flowers. He obeyed the lady, and lo! when he opened the tilma a picture of the Virgin, the counterpart of the one in Spain, was painted on it by the juices of the flowers."

Convinced at last the Bishop built the chapel, which was finished in 1533. Thus the pagan Indians who came to worship their goddess, Tonantzin, found her reproduced in the Mother of Christ, and were gathered into the Roman Catholic fold. (If any doubts the passion of their worship, he should have seen the mob of 10,000 angry Mexicans gathered in the county court house in El Paso, on December 12th, last, to hear a debate announced between Father Benedet, a Jesuit priest, and Mr. Vargas, editor of a Spanish Protestant paper here. The county judge, fearing trouble, ordered the minister not to attend, and after the mob had hissed a teacher of the Methodist School here, who tried to speak, and listened two hours to the holy father defend his faith, the police dismissed it.)

But to return to this fiesta with its pagan-Christian origin and character.

The priest-politicians tightened the hold of the Lady of Guadalupe on the people, by using a picture of her for a banner in the revolution on September 16, 1810, led by Hidalgo—that Washington of Mexico. She thus represents to the poor peons not only religion, but liberty, and freedom from the oppression of the Spaniards, and her day is Christmas and the Fourth of July all in one. For many pagan centuries and four Christian centuries, the tenderest ties of the Indian heart have been entwined about this deity.

Now a magnificent Cathedral crowns the hill, over whose high altar hangs the "tilma," circled with precious metals. Solid silver balustrades lead up to the altar, and the gorgeous hangings and flowers and richly robed priests contrast strangely with the abject poverty and rags of the pilgrims who throng its spaces every December.

A motley crowd, the women in their primitive garments—a scarf for skirt and pieces of cloth with a hole cut for the head, always with one baby and sometimes with two. Besides the baby, they or their men are laden with all their possessions, pots, blanket, a little wooden tripod for fire, possibly followed by a dog. These they take into the church, for the best of reasons. Nearby goes on gambling, by every conceivable means and by all ages. It seems an instinct with the Mexican Indians.

From the Cathedral to the chapel lower down are hundreds of stone steps worn by the knees of thousands of pilgrims. If you are skeptical about the Virgin's appearance, go to the lower church and see for yourself the fountain that gushed out at her wish—though the Aztec Goddess of the Waters had a shrine there long before Columbus sailed the waters blue!

A world traveler declared that neither Loudres in France, though very similar, nor the Passion Play of Oberammergau, nor Rome, at Eastertide, could

compare in picturesqueness with the even services of Guadalupe. After which the thousands curled up as thickly as they could lie, in the plaza around the church, and slept—the gamblers last of all, for with Rome's power she cannot or will not stop this desecration.

In El Paso, as in every city and village and settlement along the border where there are enough Mexicans, this fiesta is celebrated with pagan dances, and outlandish costumes—the dancers, all men, in knee-length skirts and blouses of red, green, pink or yellow, and head dresses two feet high, of gorgeous feathers, present a weird appearance. The skirts, covered with row upon row of wooden slats, rattle rhythmically with every movement of the dance.

We watched with interest a celebration across the street from my home one December. A vacant lot had been cleared of stones and mesquite shrubs and fenced by the faithful, even coming after work hours. Evergreens had been hauled and booths built, and on the great day the dancers and *hoi polloi* had gone several blocks to meet the Bishop, and a picture of Our Lady which was to be presented to their chapel. They knelt and kissed the picture, then escorted it to the chapel.

After that the fiesta resembled a county fair, dancing to the two notes of the tom tom went on all day long, with only short stops for rest, until twelve o'clock that night, though it was Sunday. Soda water and ginger ale was sold, and great was the merry-making.

I talked yesterday with a man of intelligence, for seventeen years superintendent of schools in one of the largest cities in Texas, now in charge of the American school in the City of Mexico (not a missionary, either.) He thinks these people, so gifted, so ambitious to learn, are handicapped because they are generous before they are just. Money is spent in unheard of display and debts remain unpaid. Who can wonder, when for centuries the Roman Catholic Church has given them a stone when they longed for bread, when the Ten Commandments have been so clouded by the Church Commandments that they've never gotten skin deep. It is a mortal sin not to commune, which means confession to and absolution by a priest but you can lie, or steal, or even murder, and it is a venial sin.

Are we Protestants of America going to do any better, here in the United States? Will we give them the Bread?

El Paso, Texas.

"TRIED AS BY FIRE"

CERTAINLY that has been the experience of the Guerrant Inland Mission this month of January. On January 10th, about eleven-thirty, the teachers and pupils at Canoe were shocked to discover that the school building was burning. This was the old building, bought by Dr. Guerrant from one of the Callahan brothers, in his effort to stop the feud, and which he remodeled into the mission building, in which the workers lived and taught the school, until a few years ago Mr. and Mrs. Turner built their

cottage, thus leaving the entire building available for the school.

In writing of the fire Mrs. Turner says: "On Tuesday the 10th, about eleven thirty, we discovered our school building was on fire. we gave the alarm and in a few minutes men just seemed to come from everywhere! Oh! how they worked to save the building, but they could not stay the angry flames.

I'll never forget the heroic work of the scholars, how they ever got so much out of that building in so short a time

we'll never know. They saved the desks, school books, library books, organ, and even one large stove, with fire in it! Miss McCracken and Miss Brouse did heroic work too. (Of course every one realizes that Mrs. Turner stood by and did nothing!—Editor.)

It nearly broke my heart to see the dear old building, where I had spent so many hours, for the last nine years, being burned. In less than an hour and a half it had fallen.

Quite a number of the men stayed and worked hard all the afternoon and helped us double up things at the dormitory and move some of the girls over to our house, and fix up the three largest rooms at the dormitory for school rooms. With their splendid help *we were able to open school next morning.* Then, today we heard of the dreadful fire at Blackey. We cannot understand these things, but God knows best."

The loss is partially covered by insurance.

Far more crippling to the work was the fire at Stuart Robinson of which Mrs. Turner speaks, which occurred on the 13th. Here the Mary Rose Dormitory burned, at noon. This was one of the last buildings erected by Dr. Guarrant, and like all buildings in the mountains, except those now under construction, it was frame, cheaply put up. The fire started while all were in the basement at dinner, and evidently came from a defective flue on the top floor. By the time it was discovered, it had gained such headway that little could be done. The building, with its contents, was a total loss, very little being gotten out. The chil-

dren and the five teachers who lived in the dormitory lost all their clothing except what they were wearing. The school library, which was rather an unusual one for a mountain school, was destroyed, along with the libraries of Rev. A. D. Tadlock and Rev. E. V. Tadlock.

Stuart Robinson was in the midst of one of its best years, with three hundred pupils enrolled. The boarding department was closed, automatically. The day school will be resumed as soon as permanent arrangements could be made to house the teachers. One of the residents of Blackey offered to vacate a new five-room cottage, which was furnished for the teachers.

Aside from the loss of the building and the serious interruption of the work, much valuable equipment was lost, which had been gathered through the solicitation of the faculty, from year to year. A splendid new sewing machine, two pianos, one of them not yet entirely paid for, the big \$200 range in the kitchen, and the electric working, installed by a friend at a cost of \$200, silverware, dishes, tool chest, and the splendidly stocked clothing room, all were lost.

Here, too, the insurance will only partially cover the loss. The building could not be replaced for what it cost, and the insurance on contents was not sufficient to cover the new equipment.

These fires add another burden to the already overtaxed Home Mission Treasury, and on January 18th, no plans have been made for rebuilding because no funds are available for the purpose.

WHEN THE BROOK DRIED

— ANNIE JOHNSON FLINT.

"And it came to pass * * * that the brook dried up, * * * and the Word of the Lord came to him, saying, Arise, get thee to Zarephath * * * I have commanded a widow woman to sustain thee."—I Kings 17:2-9.

God knew when the widow's cruise was low

And the meal was almost gone,
And He dried the brook where Elijah drank,

And He sent His servant on,
That the handful of meal should not be spent,

Or the little oil grow less,
And that, when the widow's son lay dead

The prophet's prayer should bless.
Hath He dried the brook where thou long hast dwelt?

Canst thou find no solace there?
Zarephath is ready if Cherith fail,
With oil and meal to share.

Oh, tarry not, should He bid thee go,
His messenger thou shalt be;
Thou shalt carry a blessing to those who wait,
And a blessing waiteth thee.

TWO OTHER WORTH-WHILE BOOKS

WE ARE giving in this issue some reviews of recent books which touch Home Missions, or vital religious issues in America today. Aside from the two books on Spiritism, which Dr. Morris discusses at some length, and the notice of Miss Applegarth's splendid little stories, we wish to call special attention to two others.

"*The Non-sense of Christian Science*" is the title of a most interesting and illuminating book by Albert Clark Wyckoff, published by Fleming H. Revell & Co., New York, \$1.75.

It is a very thorough and painstaking discussion of the system, and it would seem that if the sincere Christian Scientist could be induced to read this book, it would be convincing.

The fifth chapter, called "Non-Sense Revelations," showing that Mrs. Eddy did not originate the system of philosophy of Christian Science is particularly striking, because it shows most clearly that her claims are fraudulent.

It is a splendid book for Christians who wish to be well informed about this dangerous "ism" to read, and as stated above, is invaluable to put in

the hands of Scientists, if they could be convinced to read it. However, as Mr. Wyckoff shows that their reading is as carefully guarded as is that of Roman Catholics, this may be an impossible hope.

"*The Roman Catholic Bible*" and "*The Roman Catholic Church*," by Allen W. Johnston, Revell & Co., is not the discussion of the subject by a minister, who brings to the task ecclesiastical prejudice and preconceived bias, but by a layman who chooses the happy method of hailing the Catholic Church to the bar of its Douay Version of the Scriptures. "Weighed in the balances" of its own standard, it is "found wanting" in its teaching as to the Primacy of Peter, Indulgences, Worship of Mary, Invocation of Saints, The Mass, Penance, Prayers for the Dead, and other false dogmas which cannot be justified even by its accredited Bible.

This touches the fundamental difference between Protestantism and Catholicism. The former bases its authority on an infallible Bible. The latter appeals to an infallible Church. The

religion of the Protestant is as fixed as the unchanging Word of God. The religion of the Catholic is as variant as a Church whose teaching contradicts itself so hopelessly as to require an infallible pope to render anew decisions in every age as to doctrine and practice and a host of priests to inform its votaries what their conscience may permit or reject. The conscience of its membership must be governed, not by "What Saith the Lord," but by "What saith a Church," which is at liberty to teach "for doctrines the commandments of men," at its own unchallenged will.

The argument of this intelligent layman is fair, free from bitterness and bigotry and calculated to carry conviction to any open-minded inquirer after the truth. It is brief in its

scope, avoiding, as far as possible, technical terms and theological language, not well understood by the common people. If any Christian—Protestant or Catholic—earnestly desires to weigh the evidence for or against a system, which has grown up through the ages as the result of the teaching of the Church rather than the teaching of the Bible, let him secure this volume which in a small compass and in an unanswerable way, sums up the evidence that can lead to but one verdict. In the interest of truth and moral character this treatise should have large circulation in an age which desires to investigate and decide for itself the fundamentals of Faith.

Both these books can be secured from the Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Tex.



Monument marking the United States—Mexican Boundary. On one side are evident the blighting effects of 400 years of political and ecclesiastical oppression; on the other, the results of just government and christianity. Shall we not, by our sympathy and help, share with the thousand of Mexicans who came across the border, the blessings of our Christian civilization and opportunity?

THE HOME MISSION COUNCIL.

ONE of the most encouraging things in the work of our Church is the fact that the Synods are beginning to realize the necessity of a united, aggressive work on the part of all the churches in the Synod, all the Presbyteries, to meet the need within their bound. Many of the Synods now have an aggressive evangelistic or Home Mission Work, carried on under a Committee reporting to Synod.

Several of the Synods publish monthly bulletins, or papers, setting forth the work of the Synod and keeping the needs before the members. From one of these, *Presbyterian Progress*, published by the Synod of South Carolina, in the interests of the Synodical Work, we have copied the following report of the meeting in Montreat of the Home Mission Council:

The General Assembly, a few years ago, authorized the foundation of a Home Mission Council to meet at Montreat each year during the time allowed the Home Mission conference. The Council is to be composed of all chairmen of synodical and Presbyterial committees. The Council had its second session this year. There were twenty-four members and several interested Home Mission workers present on the second day. A type written program had been made out by our efficient field secretary, in Atlanta. The discussions were general and earnest. Every one was given the freedom to exercise his right to relieve his mind through unlimited speech. The writer was a patient listener and has made an honest effort to glean what was worth while to report to you.

It mattered little what the particular question under consideration was, the discussion drifted to what seemed to be the settled conviction of all present, that the Home Mission cause was not being given the place it should receive in the thought and esteem of the church. There were

several reasons assigned for this and many suggestions made in the nature of a remedy.

The one reason that impressed the writer was that Home Missions had not been made a definite and distinct work. It was neither pastoral nor mission work but some of both. It had in it neither the assurance of the pastorate nor the romance of missions. It had never made an appeal for lifetime service nor specializing. The remedy suggested that had the most weight was to make it a distinct work requiring special equipment and demanding adequate salaries for those who will devote their lives to this particular form of work. A definite proposition along this line in coming before the court of the church.

Something should be done, must be done, that good men and true men may not make their sacrifice in vain. One who had given himself to this work was told that "if he was willing to do that sort of work the church was willing to let him do it all his life," and another said, "If you are willing to accept that salary and live under the conditions it enforces, you are not doing your duty. You are not compelled to accept such." Such sentiment entertained and the lack of practical appreciation that gives birth to the sentiment, has been the burden of Home Missions. That burden must be lifted. The attitude of the church toward this work must change.

It is really the most important work of the church. It is vitally related to the future progress of the church at home and abroad. The established pastorates in the towns and cities are being fed by the missions in the rural districts. The church that neglects the back district neglects its future. If we can learn anything from history we may learn that. One of the encouraging symptoms we notice is that in certain quarters this is being realized. In one county in Florida there was but the single church. The pastor induced his con-

gregation to give him an assistant that he might overtake the destitution round about. This was done. That church has two pastors today, each being paid \$3,000 and it has a number of mission points throughout the country that are growing into churches and feeders to the mother church at the County Seat. The same thing is being done in North Carolina and some of it can be done in South Carolina. If the church at home is not thus wise-

ly built up the foreign work of the church will suffer. Home Missions is of vital importance to all the work of the church.

Why can not the work of Home Missions be unified? The brethren at this year's council decided this was too big a question to spring at the closing session. The council will meet again next year and by that time it may be further on its road.

OUR SPICE BOX

Two hundred and fifty missions is our quota. Where, and on what is it based?—

Presently there will be no "Mexican Problem." How is this to be brought about?—

We're glad to welcome *him* back into the fold of Assembly's Home Mission Workers.—Who?

Christian Endeavor socials even more of a problem here than usual. Why?—

Mission Schools pay dividends. Prove it twice.—

And then prove it again.—

45,000 Mexicans, less than 1,200 Protestants among them? What are we doing to increase the number.—

A mob of 10,000 angry Mexicans. Where were they and why?—

How did they get that stove out?

Which place shall we help? (Page 174.)

SENIOR HOME MISSION PROGRAM FOR MARCH, 1922

Prepared by Eleanora Andrews Berry

THE KINGDOM IN MEXICAN HEARTS

1. Hymn—Bringing in the Sheaves.
2. Prayer—That the Church in America may be aroused to the wonderful opportunity which lies before her, in the work for Mexicans in Texas, to evangelize not only these but the millions of Spanish-speaking people in our country and Mexico.
3. The Kingdom of Heaven—Matt. 13-24-33.
4. The Grain of Mustard Seed—the beginning of the work.
5. The Field.
6. The Sowers.
7. Reading—The Messenger of Christ.
8. The Wheat.
9. The Tares.
10. Some Good Ground Unplanted.
11. The Leaven Working.
12. Prayer—That our work for these people may continue to be marvelously blessed of God, and that the hoped for, prayed for school for girls may soon be a reality.
13. Hymn—Jesus, I Come.

Notes—Hymns are from Life and Service Hymns.

Assign topics ahead. Let each make her application of the parables. 4, 6, Send 2 cents to Literature Department, 1522 Hurt Building, for Lesson on Foreign Work, which gives this information. See also articles in this issue.

All other information may be gotten from this issue. Let the Tares be Mrs. Jones' article, the Good Ground Unplanted, the Girls' School.

Christian Education and Ministerial Relief

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MARCH WINDS AND ANGEL CALLS

THERE is an old, old saying that when the March winds blow, one listening may hear the angels call.

Surely, with the ending of an old church year and the dawning of the new; with an unseen but felt, mysterious tide sweeping the world, stirrings and breathings of the Spirit and something moving that had been long asleep, we do hear in the mad March winds the angel voices call. Calling us to finish our yet unfinished task, to see

That all our schools and colleges are fitted and equipped to build the boys and girls pouring through their doors into living stones for God's eternal temple.

That each old minister shall be able to see God's smile in the Church's care for him.

That every boy and girl ardently longing to serve their age

shall be able to find the upward trail through the Student Loan Fund.

That young men and women standing on the threshold of life and destiny, shall have an opportunity to see the vision of God's plan for them.

That we may all, scattered in places far apart, draw near in spirit and together undergird with unceasing, fervent prayers the whole work of the Church until—

"Steals on the ear the distant triumph song

The King of Glory passes on
His way. Alleluia."

"God has His best things for the few

Who dare to stand the test;
He has His second best for those
Who will not have the best."

ROOM, FOR HIM, ROOM.

"Children of yesterday,
Heirs of tomorrow,
What are you weaving—
Labor or sorrow?
Look to your looms again,
Faster and faster
Fly the great shuttles
Prepared by the Master;
Life's in the loom,
Room for Him—room!"
"Children of yesterday,
Heirs of tomorrow,
Lighten the labor
And sweeten the sorrow.
Now—while the shuttles fly

Faster and faster,
Up and be at it—
At work with the Master;
He stands at your loom,
Room for Him—room!
"Children of yesterday,
Heirs of tomorrow,
Look at your fabric
Of labor and sorrow.
Seamy and dark
With despair and disaster,
Turn it—and lo,
The design of the Master!
The Lord's at the loom,
Room for His—room!"

THAT HE MAY BE FREE

THERE were many inspiring addresses at the Des Moines Student Volunteer Convention, there were many challenges to the finishing of a world task. But perhaps the one thing that will linger longest in the memories of those who gathered there was a simple little story told from his own experience by Dr. George W. Truett, of Texas.

"I went to help dedicate a church building in one of the Southern cities in other days and arriving there some ten minutes before the service was to begin I asked the church officers, 'What do you expect of me here?' They told me, 'You must preach the dedicatory sermon for this beautiful building, and when it is over you must get \$6,500 in cash, so that we may dedicate it free of debt. That is all due tomorrow as a cash offering.'

"Very well," I said, "where will we get that \$6,500 in cash?"

They looked at each other slowly, timidly, and then ventured to say, "Maybe we could get \$500 out of our church, but you must get the \$6,000 out of the city."

"Oh, dear me," I said, "I am used to this sort of thing ever since I was a boy. It does not come that way. If you get that \$6,500 in cash, your church will have to give \$6,000 of it. And then if the town does not give the other \$500, you must give that. Let us face it."

We went into the service. I preached the sermon and then said to the people, "These men bid me to tell you that you must give \$6,500 in cash, which is all due tomorrow, before we may dedicate this beautiful house. Will you provide it? Here's a man designated to take your subscriptions. What is your answer?" Then there began the slowest, most reluctant, most Christ-shaming offering I have ever witnessed. After thirty minutes they had \$3,000—not half the needed amount. Then there was a long pause.

I said, "What do you expect of me? I am your guest. I do not happen to have the other \$3,500. What do you expect of me?"

There arose a little woman back there, plainly clad. There was surpassing pathos in her voice, as looking past me to the young man, her husband, at the desk taking names, she said with that tremulous voice, "Charley, I have wondered if you would be willing for us to give our little cottage just paid out of debt. We were offered \$3,500 in cash for it yesterday. We were told we could get it at the bank any time in ten days, if we chose to make the trade. Charley, I have wondered if you would be willing for us to give our little house to Christ, that His house may be free. When we remember, Charley, that Christ gave His life for us, I wonder if we ought not to give this little house to Him." The fine fellow responded in the same high spirit, with a sob in his voice, saying, "Jennie, dear, I was thinking of the same thing." Then looking up at me with his face covered with tears, he said, "We will give \$3,500."

Then there occurred a scene beggaring all description. Silence reigned for a minute and then men sobbed aloud, and gentle women and men standing around the walls, gathered from out of the city's life, who a dozen minutes ago shot out their lips with scorn and contempt for a church halting and defeated, sobbed aloud, and almost in a moment provided the \$3,500, and without suggestion or invitation there came down every aisle to where I stood these men and women saying with surpassing tearfulness, "Sir, where is the Saviour, and how may we find Him?" They had seen Christ's cross incarnated in human lives."

As we stand upon the threshold of a new Church year, with its visions of great tasks, its challenge to service and

to sacrifice, let us dare to ask ourselves the question "Is there anything in my heart that keeps Jesus Christ from being free to have His way with my life, my time, my money?"

LIFE AND DEATH.

Lines written by The Reverend Thomas Calvin Cleveland, son of Rev. T. Parmelee Cleveland, D. D., a few days before his death, and just after he had come from a season of unconsciousness. Being too weak to write he dictated the last stanza to his wife.

My soul is faring onward
I would not have it stay,
But bid Godspeed its journey
Upon its heavenly way.

My soul has been a student
In a room of narrow scope;
I rejoice in the door now open
Toward the school of larger hope.

My soul has been a soldier
With battle flag unfurled;
I join in its song of triumph
As it overcomes the world.

My soul has been a pilgrim:
Now comes the Saviour's call;
It will enter Heaven, the Homeland,
Where Christ reigns, All in All.

Death is a great adventure,
A challenge, O my soul,
A call to light, to life, to joy,
While endless ages roll.

5,544 YEARS OF SERVICE

THEY gave 5,544 years of service to our Church. "Who did?" you ask. "The Presbyterian Church in the United States is only sixty years old herself."

They gave it—the living ministers on the rolls of the Executive Committee of Ministerial Relief and the dead fathers of the orphan children left to the Church's care. Their average term of service was about 33 years and our Church received from them the high accumulated sum of 5,544

years of loyal devotion. Not easy years. Hard, self-denying, self-sacrificing years. In the home-mission fields, in foreign-mission lands, in the mountains, in isolated country neighborhoods, in city slums and factory districts, they broke the road.

Does the average yearly assistance of \$286.60 to the families of these ministers at all represent the gratitude of their Church for the priceless service they have rendered her?

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING,

ST. LOUIS, MO.

"STIR INTO FLAME"

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray,
Stir 'till the blood-red banner be unfurled
O'er lands that in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, 'till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling "Must" drives me to pray,
Till Thy constraining love reach to the poles,
Far north and south, in burning deep desire,
Till east and west are caught in love's great fire.

Stir me, oh! stir me, Lord, 'till prayer is pain—
Till prayer is joy—'till prayer turns into praise!
Stir me, 'till heart and will and mind—yea, all
Is wholly Thine to use through all the days.
Stir, 'till I learn to pray exceedingly,
Stir, 'till I learn to wait expectantly.

Stir me, oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, 'till Thou didst give
Thine only Son, Thy best beloved One.
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to Thee
That Thou canst give Thyself again, through me.

Stir me, oh! stir me, Lord, for I can see
The glorious triumph day begin to break!
The dawn already gilds the eastern sky,
Oh Church of Christ, arise! awake! awake!
Oh! stir us, Lord, as heralds of that day,
For night is past—our King is on His way!

—*The Woman's Missionary Magazine.*

THE GREATEST NEED.

WHAT do you think is the greatest obstacle to the work of the Church today? It is the lack of money! Plain sordid cash! If the Church had enough money she would have every non-Christian land adequately supplied with missionaries, with schools and with churches. With sufficient money in hand, the waste places of our own land would soon be reached by preachers and teachers and America would be in reality as in name a Christian land. The desperate need for money is today impeding the progress of the Kingdom, both at home and abroad—the lack of plain American dollars! The greatest need of Christians today is to be awakened to their responsibility for *giving money*, for tithing their incomes!

Is this a materialistic viewpoint?

Far from it! Giving of your substance is as spiritual an act as any other of our Christian lives and often the most difficult one! The same voice that commands "Pray ye the Lord of the harvest," also bids in the same imperative tone "Bring ye your tithes into the storehouse." Many thousands of Christians are heeding the first command who have never given even serious thought to the second. God is calling us to awaken them to their responsibility for tithing.

In inducing Christians to tithe you are applying the "Acid Test" to their consecration and whole-hearted allegiance to the Master. Let no one escape answering the challenge of the Master's question "Will a man rob God?"

H. P. W.

ORGANIZING THE AUXILIARY IN CHINA

HUGH W. WHITE.

YOU were wondering how this Hwaiyang Presbytery could organize a Presbyterial without any women's societies, so I will tell you. We Chinese, as you know, usually do things backward. We put up the roof timbers before we build the walls.

I am just leaving Funing, where the presbytery held its meeting. Some women came in response to the invitation issued last fall, then the Presbytery elected a number of Christian women as an organizing committee. On it are fourteen Chinese women, selected from all parts of the Presbytery and eight missionary ladies, twenty-two in all. Some committee, isn't

it? They are to try to organize local auxiliaries and are to meet with the Presbytery again next year and to make their report and discuss further plans.

The immediate outcome of this move was the organizing of a local auxiliary at once in the Funing church. We have there quite a number of Christian women, but the church was very cold and discouraged. This society enrolled nineteen members at once, elected officers and committees, and went to work vigorously. One other church had previously made a stagger at organizing an auxiliary, so we now have one and a half locals and the Presby-

A CALL TO PRAYER

The Every-Member Canvass is about to be made in many of our churches. The work of the Church for the coming year depends almost entirely upon the liberal response to this canvass. Let every Prayer Band in the Auxiliary petition definitely during this month for the canvass in their own local church and in all the other churches that the work of the coming year may go triumphantly forward. Let us "agree touching this one thing" and Pray Daily!

tery's organizing committee. The latter elected Mrs. White as president, Mrs. Liu, from the Taichow field, vice-president, and Mrs. An, of Funing, secretary and Treasurer.

So far as I know this is the first step of the kind taken in the Chinese Church, and I believe it will work for good. We have between two and three hundred Christian women within this Presbytery, but most of them are so ignorant and so helpless that they have made little progress. Our ladies have their hands so full in the central stations that it is hard for them to get out of the country. If the women

can get a grip on things, they will put more heart into the work than the men. Their great drawback is not having any money to attend meetings and support workers. Their only way of getting money is through mission red tape or begging it from their husbands—and neither way promises much. However, they asked the Presbytery to assign them a Bible woman, Mrs. Wu, who has been working at Funing and other places. She is to be their travelling committeeman, to go from place to place and work up the women's societies.

Yencheng, Kiangsu, China.

JUST AMONG OURSELVES

ADVERTISE YOUR MEETINGS.

"The Publicity Committee of the Synodical of Alabama used the method of dividing the State into Districts originated by the Federation of Women's Clubs of Alabama. The State is divided into seven districts, each district containing several counties. For instance, the 1st District included ten counties:—Lauderdale, Colbert, Franklin, Limestone, Madison, Jackson, Lawrence, Morgan, Marshall, Cullman. The 2nd District contains thirteen; the 3rd, the city of Birmingham, etc.

The Publicity Chairman used seven women on her committee. Each woman was given one district. She was asked to select several of the most prominent towns and cities in her district and communicate with one paper

in a town, supplying the item for the paper. One lady sent to all the counties, besides sending to one other large town in each county. One lady sent to each county where we had a church—to Presidents of Auxiliaries—thinking that they would be more interested than sending direct to papers. One lady supplied the Birmingham papers.

The Chairman sent notices to the Church papers, so having had such efficient and splendid help, she feels that the State was fairly well covered."

"ANSWERS TO PRAYERS."

These are a few of the answers to prayers which the Secretary of Spiritual Resources for the Synodical of Kentucky included in her letter to her Prayer Bands last year to encourage them to take up with new faith and



Miss Carrie Lee Campbell at Canoe, Ky. Twenty miles on mule back is not daunting to one who has jogged for hours in a Pekin cart. Miss Campbell has lately made a tour of our Mountain work.

earnestness the requests that came for prayer.

1. "The first request brought to our band was for three young persons who had married out of their Church. We prayed that they would be of one mind in the Lord and be united in their Church relations. They have all become members of our Church during the year."

2. "We have prayed for many months for the conversion of a Christian Scientist. The prayer has been answered, and both she and another member of the family have joined the Church."

3. "I wish to tell you of a wonderful answer to prayer through our little prayer band in our church. We had on our list of those to pray for the name of a young man who had said he would never join the church. We all agreed on a certain hour each day to pray for him. This young man came forward a few Sundays ago and gave his heart to God. He wept like a child and I believe his conversion is true and genuine. Pray that he may be kept by the Holy Spirit and that God will use him for some great good in the world.

A Sunday School scholar was also converted in answer to our prayers."

"WE ARE ALIVE."

"The Woman's Auxiliary of the First Presbyterian Church, Staunton, Virginia, held a full-day Mission Study Class on November 22nd, which was great. Previous to the meeting members of Circles generally read the book "From Survey to Service." Many read the book who were unable to attend the class.

Seventy-five were at the all-day

meeting and thirty-five had a very definite part on the program. It was wonderful how the woman handled the book and they kept before us continually the spiritual side of it. A very godly woman closed the book with practical suggestions that we, as an Auxiliary, might follow, and she then prayed for Home Missions and that all who had any part in the work would remain true and faithful and not be led into error because of the great social problems before us today. We served a picnic lunch. It was fine!

Our women canvassed the congregation "Church Paper Week" and this was their report: 129 families taking one or more papers; 10 new subscribers and a number of poor families receiving the papers from subscribers after papers have been read. We claim a resident membership of about 600.

We are going to ascertain the number of Family Altars. To date we are a Blue Circle Auxiliary. The required numbers of Altars would make us a Silver Circle Auxiliary. We shall have a terrible time reaching the 70 per cent. attendance at monthly meetings. Anyway, we are alive."

WATCH THE FAMILY ALTARS INCREASE.

One society reports a Tithers League in the church with 180 members and about 75 pledging themselves to maintain a family altar. The books "Family Altar," "God's Minute," "Just Another Day" have been placed in the hands of those desiring them. In many ways we have gotten nearer to the perfect organization plan in our Auxiliary. Another year, I feel sure we will be just what you want us to be. The Benevolences in our church have doubled in the past year."

WEEK OF PRAYER, MARCH 5-12, 1922

The Assembly's Stewardship Committee earnestly requests the whole Church to observe the week of prayer, March 5-12, for the Presbyterian Progressive Program, and suggests the following outlined subjects for the week:

SUGGESTED PROGRAM.

Sunday—March 5th—Sermon: "Stewardship of Life."

Monday—March 6th—Prayer for our Foreign Mission work and workers in Africa, Brazil, Cuba, China, Japan, Korea, Mexico.

Tuesday—March 7th—Prayer for Home Mission work in the mountains and on the frontier; among the immigrants, Jews, Hungarians, Bohemians, Italians, Chinese, Spanish, French, Russians, Cubans, Indians and Negroes.

Wednesday—March 8th—Prayer for aged and infirm ministers, and their widows and orphans. Prayer for laborers to go out into the "whitened harvest." There has been an increase of only 28 ministers a year for 15 years to supply both home and foreign fields. Prayer that parents dedicate their children at birth to His service, and that parents give their children a Christian education.

Thursday—March 9th—Prayer for the 9,566,187 people in the South who do not attend Sabbath School. Definite prayer that our own members may realize the need of systematic Bible study. Prayer for the organization of men's and women's Bible Classes in your Sabbath School, if you have none.

Friday—March 10th—Rededication prayer service. Prayer that this night God may accept our talents, our time and money to be used to advance His cause. Prayer for those in the congregation who have not surrendered their souls to God, that God may open their eyes that they may understand His purpose and yield their lives to Him unreservedly.

Sunday—March 12th—Sermon: "Stewardship of Possessions."

1. After the sermon have the deacons distribute tithing covenant cards to every member. Read the card, request every one now a tither and all who will begin tithing to sign a card. Then have the deacons take up the cards.

2. Call those who will make the Every-Member Canvass on that afternoon to come forward and stand before the pulpit. Set them aside with prayer for that special work. Request everyone to remain at home until seen by the officers.

"Pray without ceasing."—I Thess. 5:17.

REPORT! REPORT! REPORT ON TIME.

March is the month for making out the Annual Report and every Auxiliary in the Church should take a pride in seeing that its record for the year is properly tabulated and promptly sent to the proper place.

The President, always the moving spirit of the Auxiliary has the responsibility for calling a meeting of all officers as soon as the report blanks are received, in order that *together* they may make out the report of all

the phases of the work of the Auxiliary.

Every year the Annual Report of the Auxiliary to the General Assembly is delayed because some societies are late sending their reports to their Presbyterial Secretaries and the Presbyterial Secretaries, loath to send an incomplete report, wait and wait—thus delaying the whole Auxiliary report.

Report! Fully and promptly!
H. P. W.

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Read on the page opposite the "Page of Prayer" the plans for the Survey
Canvass.

AMMUNITION

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Inspirational Charts. These charts are printed on heavy art paper with letters of cream on a gray ground, 24x36 inches. Price 30c each, or 4 for \$1.00. A sample of the words:—"Anything, anywhere, any time for the Son of God and for the sons of men." "Jesus came to Save the Least—the Lost—and the last." (Write for the catalogue of these charts and posters, to the Missionary Education Movement, New York.) These are very effective at any meeting, but will especially help your Spring Presbyterial Meeting.

A PICTURE

The Hope of the World. A sepia photograph, 12x16. A copy of the painting by Copping, showing the children of various nations, black, brown, yellow, and white, grouped around Jesus, seated in their midst. 40c postpaid. This picture itself teaches a great lesson; and there is also a leaflet of five stories based on the leaflet that is added for 10c. This will be of vital interest to workers with very young children.

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A Man, A Wheel, A Message. From the Home letters of Rev. Geo. H. Winn. Giving a most realistic picture of traveling, wheeling, sleeping, preaching, eating, seeing, and all the other things that Missionaries do in China. It will make the reader really see things.

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Four Phases of the Thank-Offering. 2c. An exercise for five young women.

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The Scripture Authority for Missions. 10c. This furnishes a fine foundation for an inspirational service at the beginning of a meeting, with some adaptations.

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Sentence Prayers for Children's Missionary Meetings. 2c.

Missionary Alphabet. An illuminated sheet about 12x13 inches, printed in black and red for use with Juniors. A strong Missionary message with each letter. Price 10c.

MAPS

Remember the Eye-Gate, and keep the map of the world before your women, and the Juniors, and the Seniors, and all the Sunday School, including the Men's Bible Class.

An Outline Map of the World, 32x44, price 30c. This is on paper of strong texture, showing coastlines and rivers of the countries and continents, and lends itself to the adding of your own Mission stations. Thus furnishing a good exercise for the Juniors.

Cardboard Maps, including Africa, China, Japan, Korea, Moslem world, South America and the United States. 11x14 inches, 15c.

These will be most valuable in the work of your Study Class, or for use in your Circle Meetings.

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413 TIMES BUILDING, CHATTANOOGA, TENN.

RELEASING PRAYER POWER

WILLIAM E. DOUGHTY.

Condensed and adapted by

WM. FRED. GALBRAITH.

If prayer is to be given the foremost place among all the human working forces the one who prays must be convinced that prayer is of the highest importance.

Attention must be given to four things if the prayer life is to be full of power:

Preparation for prayer.

Adequate content.

Constant effort to propagate the prayer spirit and life.

Much actual praying.

PREPARATION.

1. Consider the prayer teachings and practise of Jesus Christ.

A very rich study of the words of our Lord on the subject of prayer is found in two books by Andrew Murray, entitled "With Christ in the School of Prayer" and "The Ministry of Intercession." These books may be secured from the Executive Committee of Publication and Sabbath School Work, Richmond, Virginia, or Texarkana, Arkansas-Texas.

2. Note the place given to prayer in the Pauline epistles.

Some one has said that Paul's epistles are "inlaid with prayer." The following quotations indicate his thought on

THE PRIMACY OF PRAYER:

"First of All"—1. Tim. 2:1.

"In Everything"—Phil. 4:6.

"At All Seasons"—Eph. 6:18.

"In Every Place"—1 Tim. 2:8.

"Without Ceasing"—1. Thess. 5:17

3. Prayer in the book of Acts.

Read the book of Acts through at a sitting, noting the place of prayer in the early church. There are twenty-nine references to prayer in the twenty-eight chapters.

4. The prayers of the Bible.

It would be well worth while to go through the Bible and study its prayers. How human, yet how divine they are! What variety, what a sense of victory, what spiritual yearnings are found in them! If they were all printed together they would fill a large book.

5. Books and pamphlets.

In addition to the study of the Scriptures and the books already named, the following should be read as a minimum amount for a good beginning:

The Meaning of Prayer, by Harry Emerson Fosdick.

Individual Prayer as a Working Force, by David Gregg.

With God in the World, by Bishop Charles H. Brent.

The Dynamic of All Prayer, by G. Granger Fleming.

The Place of Prayer in the Christian Religion, by James M. Morgan.

The Place of Prayer in the Presbyterian Progressive Program, by A. B. Curry.

CONTENT.

The prayer life must be adequate in subjects for intercession if it is to

deepen and grow. "Prayerlessness is often due to pointlessness." Note the ascending scale of subjects for prayer in the New Testament:

1. One another—James 5:16.
2. The sending forth of workers—Matt. 9:38.
3. Fellow laborers—Rom. 15:30.
4. Converts—Eph. 1:15-23.
5. Kings and all in authority—1 Tim. 2:2.
6. All opposers—Rom. 15:30-31.
7. All saints—Eph. 6:18.
8. All needs—Phil. 5:6.
9. All men—1 Tim. 2:1.

The methods here suggested have been tested. It is not expected that they will all be tried at the same time by individuals or churches. Select such as are practicable under the circumstances and try them thoroughly.

1. Cultivate habits of regularity.

An early morning time is best, but none who pray much will expect to confine intercession to one stated season. There should, however, be regular times each day for this most important work. Each person must decide for himself what is the best time.

2. Special seasons for prayer.

It was probably never so difficult to be alone and to be quiet as today, therefore there is greater need to plan for the quiet times. Many lives have been greatly enriched by the setting aside of an occasional day or part of a day once or twice a year or possibly as often as once a month for retirement. During these seasons time is taken for meditation, for self-examination, to ponder a devotional book, but especially to pray. Such a period saved from less important things, and spent in some quiet place alone to refresh one's spirit by fellowship with God will often mean more in power released than days or even weeks of ordinary labor. Such a season is suggested for the week, March 5-12, 1922, for the Presbyterian Progressive Program.

3. The use of forms of prayer.

Many have found Helps to Inter-

cession, by Andrew Murray, suggestive. For God and the People: Prayers of Social Awakening, by Professor Walter Rauschenbusch, has been widely used. Business men could not do better than to have on their desks or in their pockets for use at noon or at some other time in the midst of their busy day such a little book as Yet Another Day, by John H. Jowett, which has a short prayer for each day in the year.

The use of a book like Christ in Every Day Life, by Professor Bosworth, or The Meaning of Prayer, by Fosdick, which frequently have appropriate prayers at the close of the message for the day, will be found helpful. Such volumes as A Book of Prayers, by McComb, and A Chain of Prayers Across the Ages, by S. F. Fox, will feed the streams of devotion.

4. Definite daily prayer for individuals.

Many find a prayer list indispensable. Comradeship in prayer with a constantly increasing company of Christian friends is one of life's richest and most fruitful employments.

It has been suggested that a prayer group of at least one hundred people be organized to pray habitually for each missionary in the field. This would largely increase the power of the workers. Some mission boards assign members of the missionary staff to definite churches or individuals as "Prayer Specials."

In the local church much use should be made of the leaders of the unit or group plan wherever a church is thus organized, to enlist intercessors, to circulate literature and give definite topic for prayer.

5. Family Prayer.

The Christian family forms an ideal prayer group. Carefully planned family devotions with definite subjects for prayer will be richly fruitful. In many cases a family may undertake the support of a definite work in home or foreign missions, such as a native worker in a foreign land or a share in

a home mission school. This may be increased as rapidly as possible until the family has a missionary or a station or perhaps a group of schools with which they keep in constant touch and for which definite prayer is offered. For literature on Family Religion, write Rev. Robt. Hill, D. D., 311 W. Houston St., Tyler, Texas, Chairman of the Assembly's Permanent Committee on the Sabbath and Family Religion.

Let all the children have a share both in giving and praying. Prayer should not, however, be confined exclusively to a small number of missionaries or a single station, but should embrace all eight objectives of the Presbyterian Progressive Program.

The Church Calendar of Prayer, 1922, representing the beneficent work of the Presbyterian Church in the United States is admirably adapted for use in family worship.

PROPAGATION.

1. Public instruction on prayer.

(a) By the pastor.

Every pastor should preach at least one sermon on prayer each year.

(b) By missionaries and others.

Missionaries and many laymen are glad to give addresses or testimony concerning the place and power of prayer if asked to do so.

2. The bulletin.

Larger use should be made of a blackboard or bulletin to

(a) Call attention to striking quotations on prayer.

(b) Announce definite subjects for prayer, such as missionaries, institutions, important conferences and conventions, special needs or crises on the field or in the home administration of the missionary or other work of the church.

3. The display and explanation of the use of helps to prayer, such as God's Minute or other books on prayer.

4. Calendar.

Print on the church calendar, facts, statements of need, etc., with requests

for prayer. Here is a largely unworked field with great possibilities.

5. Public Prayer.

Frequent, definite missionary prayer should be made by the pastor or others in the public services.

The pastor should often mention specially in connection with the offering at the Sunday service the workers in whom the church is interested and offer special prayers for them.

6. The topics for prayer printed on the church offering envelopes.

This would remind the contributor that giving is an act of worship and furnish him with definite subjects for prayer.

7. Monthly missionary prayer meetings.

Each month a definite objective should be considered at the regular mid-week services under the direction or auspices of the church missionary or one of the department committees. Such services should lead to a season of definite and united intercession.

8. Prayer bands or circles.

About twenty thousand women of our church are thus banded together for daily prayer for the Presbyterian Progressive Program. These circles meet at the call of the leader to pray for the work in general and for the objectives one by one.

9. Mission study classes, both home and foreign, should be schools of intercession.

Use the great facts of need and opportunity as calls to definite prayer.

10. The careful use of a personal purpose card.

It should be remembered that the prayer spirit is contagious and if this subject is made the topic of frequent conversation, the number of those inspired to pray may be greatly increased. Some carry with them simple purpose cards, such as are furnished by the Woman's Auxiliary. Many of the denominations are enrolling thousands in the Fellowship of Intercession or some similar organization. Write Mrs. W. C. Winsborough, Supt., Woman's Auxiliary, about this.

WHAT CAN THE WOMEN OF THE CHURCH DO TO ADVANCE THE GREAT PROGRESSIVE CAMPAIGN OF THE CHURCH?

By MRS. W. C. WINSBOROUGH, *Supt.*

SINCE we number *more than half the church membership* let us set about discharging *more than half the work!* What can we as women do?

Learn the plans of the campaign committee. Only intelligent, informed effort is going to bring success, and we as responsible members of the Church, should *know the plans* so carefully worked out by the committee.

Co-operate in doing what is asked of the Church. Only *united effort, good team work* is going to bring success. The leaders of our Church have worked with untiring zeal to perfect the best plans possible. Let us accept them, and *carry them out as requested*. If the sixty-three per cent of the Church represented by its woman membership will carry out the following suggestions, success will be assured for the Progressive Campaign:

SOME THINGS WE CAN DO.

PRAY!

Personal Intercession.

The greatest service anyone can render the Progressive Campaign is to daily ask the blessing of God upon its plans, its officials, and upon the Church on which depends its success. The League of Intercessors should enroll every woman of the Church. Send for cards to the Auxiliary office, and enroll the women of your Church.

The Family Altar.

"A family altar by every fireside" is the goal of the Church. Have you such an altar in *your* home? Plan for it, find time for it, see that there is a time when all the household gather daily for prayer. Let the children hear daily prayer for the Home, the Church and the Kingdom.

Prayer Bands.

Ask a few of your intimate friends to join you in a Prayer Band, and

claim the promise to the "two or three gathered together in My name." The "gathering together" need not be bodily, but may be the meeting in prayer of kindred souls around the Mercy Seat at a given time each day to ask definitely for God's blessing on the Church and on the Progressive Campaign. Urge others to organize small groups of prayers into Prayer Bands.

Cottage Prayer Meetings.

These are especially effective when preceding and accompanying evangelistic services. The women of the Church can best arrange for them, and promote attendance upon them, and the harvest of souls in your Church will be greater because definite prayer is being made for the meetings.

Enlist the Young!

In a gathering of about one hundred and twenty-five ministers, nearly one hundred testified that they were led to consider the ministry as a calling through the influence of their mothers.

What greater service can a Christian mother render the Church of Christ than to send a consecrated gifted son into her ministry. What about your boy?

Are you bringing before the boys and girls of your family and of your Church the claims of the Church upon their lives? This is peculiarly woman's God-given opportunity to recruit the ministry and mission fields at home and abroad. Are you seizing it?

STUDY!

Mission Study Classes.

The women of the Church are especially responsible for the Mission Study Classes of the congregation.

November is the season for the Home Mission Classes, January the time for the Foreign Mission Classes, so promote attendance upon these classes.

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